A BOOKE OF CHRISTIAN EXERCISE APPERTAINING to RESOLVTION, that is, shewing how that we should resolue our selues to become Christians indeede. *By R. P.*

Perused, and accompanied nowe with a treatise tending to pacification. By

EDMVND BVNNY.

HEB. 13 8.

Iesus Christ yesterday, & to day, & the same for euer.

AT OXFORD,
Printed by IOSEPH BARNES, Printer to that famous *Vniuersity*.
1585.

TO THE MOST REVE-
REND FATHER IN GOD,
HIS VERIE GOOD LORD AND
Patron, EDWIN, by the prouidence of god Archebyshoppe of Yorke, Primate of Englande, and Metropolitan &c.

MAY it pleaſe your grace to vnderſtande, that whereas at the firſt by a friende of mine & after by my owne experience I perceiued that the booke enſuing was willingly read by diuerſe, for the perſuaſion that it hath to godlineſſe of life, which notwithſtanding in many pointes was corruptly ſet downe: I thought good in the ende, to get the ſame publiſhed againe in ſome better manner than now it is come forth amongſt them; that ſo the good, that the reading thereof might otherwiſe doe, might cary no hurt or danger withal, ſo farre as by me might be preuented. For this cauſe I haue taken the paines, both to purge it of certaine pointes that carried eyther ſome manifeſt errour, or elſe ſome other inconuenience with them: and to ioyne another ſhort treatiſe withall, to exhorte thoſe that are not yet perſwaded, to ioyne with vs likewiſe in the trueth of religion. For ſo to accept of our aduerſaries labours ſo much as is good, maie

I truſt bring to paſſe with ſome ſe we of them, that theſelues will better perceiue that wherein they ſhall doe well, they may looke to be as readily encouraged by vs, as when they doe ill, to be admoniſhed or reprehended either, as the caſe doth require: and others likewiſe of their welwillers (yet notwithſtanding in this vary from them, that they ſtande more indifferent in the cauſe of religion, and meane not otherwiſe to perſiſt in their opinions, but ſo far as they thinke they haue reaſon for them) may ſo bee the rather induced to aſſure themſelues (as the truth indeede is) that wherein they haue ſufficient warrant for the points that they ſtande on, they are not in any wiſe miſliked by vs, but onely for thoſe, wherein they haue no ſufficient groundworke to beare them out. I was alſo very glad, both that ſome of them had taken paines in that kind of labour and that others of their profeſſion were ſometimes occupied in reading of ſuch. For whereas by their bookes that are of controuerſies, the readers of them that are before ſmitten with that kinde of infection, are oftimes the more intãgled in their errors: & more kindled likewiſe with inordinate heate, againſt all thoſe that more ſincerely hold the Chriſtian faith: by this kind of labor it may fall out

that

that comming thereby to the feare of God, though but after a corrupter maner, yet therein may they possibly finde a ready way, first to drawe them somewhat on, to a better aduisement of their waies: and then after that, to espie their wonted errors likewise, and to ioine with vs in the trueth of religion. In which course the better to helpe them, I haue added this other Treatise withall: so to bring before their eies, howe the case for that matter doeth stand betwixte vs, and howe little cause there is for them so much to be afraide of our profession, as some haue borne them in hand that they ought: trusting withal, that as they do already agree with vs in many points of great importance: so they can be content to condiscende vnto vs in the rest likewise, if it may appeare vnto thē, that in so doing they doe none otherwise thā as of cōscience, & dutie they ought.

Both which bookes, when I thought to haue presented vnto your Grace, I was for a time stayed by this, for that I thought them not a present worthye enough, in respect of my labors therein. But when I did more deepely consider, that I might very well hope of better acceptance, than the strict woorthinesse of the thing should deserue, I was then fully resolued to bee so bouldeas to pre-

ſent your grace with them, ſuch as they be: and for whatſoeuer wanteth, either in thē, or me, to reſt in the good aſſurāce that I haue, that your grace wil, notwithſtāding of your own inclination, in good part take thē. As alſo I take it, that I am by good reaſon induced ſo to doe, both for that the dignitie of your place in the Church of God among vs, & mine owne ſpeciall duetie beſides, doeth of right require it, and much more than it, if mine ability might accordingly ſerue: and the nature of the matter in one principall point is ſuch, as that by a certaine kinde of neceſſity it leadeth me thereunto. For whereas it may be the perſwaſiō of ſome, that no ſuch woorke as is at the firſt ſo corrupt in it ſelfe, ſhould bee brought forth to light by anie of vs, though neuer ſo warilie we purged it before (wherein notwithſtanding there bee manie good reaſons to ground vpon, for thoſe that are otherwiſe minded:) hence it is, that your Graces cenſure, eſpeciallie here in theſe partes is of mee and others of the ſame iuriſdiction, eſpecially to bee regarded, for the place that God hath giuen you among vs. In which kinde of labour, as *Caſtilion* firſt, then alſo maſter *Rogers* haue done very well, in that little booke of *Kempicius*, that is called the imitation of Chriſt, leauing out the corruption of

it, and taking onely that which was found: so that *Joh: Baptist Fickler* bin very bolde in wresting that which another had written so well, of the power of the Magistrate ouer his subiects, and the dutie of subiectes to him againe, altogether to the establishing of the Popes supremacy, and to animate their owne confederates against their godly and lawefull Princes, changing nothing else (to speake of) but those very titles, & other wise vsing the others matter, method, and stile. Neuertheleſſe as the former of theſe examples ſhewes vs, how ſuch thinges may rightly be vſed; ſo the other thinges may admoniſh thoſe that would miſlike to haue their ouerſight ſo holpen, that they had neede as much to goe about to excuſe their owne fellowes, as to impugn any others therefore, that vſe their freedome more moderately. As for my ſelfe hauing vſed my liberty ſo eaſilie as I haue done, altering no more than neede required, and doing the ſame in quiet manner, without any griefe againſt the Author, whoſoeuer it were, or diſgrace to his doings (ſo much as might be, not betraying the truth) I am the leſſe carefull (vnder the protection of your graces cenſure) either of the cenſure, or aſſault of others, that are more led by affection than reaſon. To bee ſhort, whereas the

former of these two bookes calleth men from the loue of the world, & the latter likewise, doth call men from their wonted errors vnto the trueth: in both these respects, I thought your Grace woulde so much the rather accept of them. For hauing had so long experiéce of the worlde as you haue, very likelihoode teacheth, that needs you must grow more & more from the loue thereof: & it is sufficiently knowen vnto all, that hauing found this mercy your selfe, to be deliuered from the former ignorance, & to be brought to the knowledge of the truth, you haue in like sort, in this long course that God hath giué you, much called on others to doe the like. These books therefore that treat of the same, I thought shoulde bee the rather welcome. And I beseech Almighty God, the fountaine & giuer of al thinges, to giue you grace so to consider of the one, & to go on forward in the other, as that more and more departing from the loue of the world, and more & more performing the worke of the ministery, you bring the former at length to nothing, and make the other a polished worke for the day of the Lord.

Your Graces most humble in the Lord,

EDM. BVNNY.

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THE PREEFACE TO *the reader.*

CONcerning the former of these two bookes (gentle Reader) I haue to admonish thee of certaine thinges thereunto belonging: & first as touching the author of it, then as touching the booke it selfe. Who it is that was the Author of it, I doe not knowe, for that the Author hath not put to his name, but only two letters in the ende of his preface: which two letters I haue set downe vnder the tirle of the booke it selfe. But whosoeuer it is, that was the author of it, himselfe doeth set downe both the occasion whereuppon he wrote it, & what was his intent, and purpose therein. The occasion of it was, that one *Gasper Loart*, Doctor of diuinity, & a Iesuite frier, had before written a booke of much like argument in the Italian tongue: which a countrieman of ours at Paris in France had about foure yeares since translated into English: and had done (as he thought) much good thereby. Whereupon the Author hereof minding to haue imprinted that againe and to haue enriched it, both with matter, & method: he found the course that hee determined, to haue this issue in the ende, that he thought not good to im-

Of the author.

By what occasiō he wrote.

print again that booke of Doctor *Loarts*, but rather to make another of his owne, and to gather in thereunto, whatsoeuer is in that booke, or others such like, to this effect. Which course when he had taken, hee thought good to followe this order therein, first to shewe, how to resolue our selues to serue God indeede: then, how to begin to doe it: & lastly, how to continue vnto the ende. And so setting in hand with the woorke, and hauing finished the first part, that hath hee sent ouer in the meane season: vntil he shal be able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie men might haue some one sufficient direction for matters of life, among so many bookes of cõtrouersies, for that those (though otherwise hee account them needfull) doe helpe but little hee saith, oft times to good lite: but rather fill the heads of men with a spirite of contradiction and contention, that for the most part hindreth deuotion. In so much that he much mislikeh that men commonlie spende so much of their time so vnprofitably, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but wearie themselues in vaine: making much adoe, but getting but little profit thereby, much disquieting our selues and others, and yet obtaining but small

His intent & purpose,

ſmall reward. Which complaint of his is iuſt indeede, as the matter is handled by many. And ſo hauing proteſted his good meaning therein, deſireth all, though they diſſent from him in religion, yet laying aſide hatred, malice and wrathful contention, to ioine togither in amendment of life, and in praying one for another. Which wee might haue heard in his owne wordes, but that he interlaceth other thinges withall, that I dare not in conſcience and dutie to God commend vnto thee. Concerning the booke it ſelfe, it ſeemeth to bee meſt of al gathered out of certaine of the ſchoole-men (as they are tearmed) that liuing in the corrupter time of the Church, did moſt of all by that occaſion treat of reformation of life: when as others were rather occupied about the controuerſies, that were moſt in queſtion amonge them. And although my ſelfe haue beſtowed no great time in them, yet the litle that I haue beſtowed, I ſee it to reſemble thē ſo much, eſpeciallie for the inuention of it, that as wee finde ſometimes a readie helpe in the face of the childe to geſſe at the father: ſo in this likewiſe me think that we haue in the booke it ſelfe, that which may leade vs to this coniecture. But my meaning at this time is firſt to ſhewe thee what it was as it is ſet

Of the booke it ſelfe.

foorth

foorth by the author himselfe, and then what is done thereunto by mee, that so I might get it publiſhed to all. As it is ſet forth by the authour himſelfe, if we conſider the ſubſtaunce of it, ſurely it was well worth the labour (a few points only excepted) and much of it of good perſuaſion to godlines of life. But if we conſider the forme or maner of it, therein maiest thou find; that it was needfull for me, before hand to admoniſh thee of theſe few things. Firſt that throughout the whole booke the authour hath vſed, in thoſe Scriptures that he alleadgeth, the vulgar tranſlation, that was before in cõmon vſe with them: & ſome ſpecial word preciſely, ſuch as before they haue taken vpon them to obſerue, & therein ſtill to diſſent from vs. The vulgar tranſlation is knowne well inough, ſo that I neede to ſay nothing of it. Thoſe ſpeciall woordes that preciſely he vſeth, are, Our Lord, when it is more agreeable to the text to ſay, The Lord: Iuſtice, for righteouſnes: pennance, for repentance, merit, for good woorkes, or the ſeruice of God: and a few others.

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t the firſt.

Then alſo in diuers parts of the booke there were mingled in withall, certaine opinions & doctrins of their own profeſſion, moſt of them ſuch as are manifeſt corruptions, and ſome of them no more

but

but ouer venturous: and certaine places alleaged out of others, little appertaining to the matter, or elſe more coldlie handling the matters propounded, than that wel they could match with the reſidue that are in the Treatiſe to that purpoſe alleaged. In this maner came it into my hands: and ſo it is yet extant among them. Now concerning my doings therein, firſt of the ſubſtance of it becauſe it is much of it good, I haue ſo farre not onely conceiued liking of it my ſelfe, but alſo haue done my beſt indeuour thus to publiſh it vnto all, that ſo manie as will, may take to themſelues the benefite of it. In which kind of argument though many others in theſe out daies haue done very commendably like wiſe: yet I doe ſpecially commend this vnto thee, the rather for that it proceedeth from thoſe, that other-wiſe are for diuerſe points, the greateſt aduerſaries that wee haue in the cauſe of religion. And whereas inordinate contention is not onely vnſeemely for the Church of God, but alſo hurtfull to the cauſe of religion, a ſpecial point of wiſedome it is when God hath beſtowed any good gift of ar y of vs all, that other ſhould ſo eſteeme thereof, as that they make the ſame a mean to moderate the bitternes of their affections towards all thoſe that

What is done to it ſince. First in the ſubſtance which is approued.

gladly

gladly would liue peaceably withall, ſo much as they might: as alſo on the other ſide it is very cleare, that thoſe that will not, ſo far as the cauſe of religion it ſelfe doth permit them, may haue iuſt occaſion to be aſhamed: & thereby to find out what kinde of ſpirit it is that doth leade them. So the ſubſtaunce of the booke is ſuch, as that a minde that is well diſpoſed, may with one, & the ſelfe-ſame labor gather out of it both leſſons of godlines vnto it ſelfe: & that which may ſomwhat occaſion ſome better agreement among certaine of vs, with ſuch of them I meane as ſtand more indifferēt & are contēt to diſſent no further from vs, than of conſcience they thinke that they ought. The former of which will yeelde vs this fruit, that wee ſhall addreſſe our ſelues to doe in ſome good meaſure our ſeruice to god: the other, that we ſhall doe it with a quieter conſcience, our ſelues deſirous to be at peace with all, ſo far as conueniently may bee obtained. On the other ſide likewiſe, becauſe I found the manner and forme ſo farre foorth out of order, as I haue declared, therefore did I indeuour my ſelfe to helpe it a little as neede required. But as touching the tranſlation that they vſe, I haue altogither let them alone therewith, partlie to condiſcend ſo far vnto them, as to ſuffer themſelues

Then in the forme or maner of it, which is amended.

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in such case to vse what translation they will, and with good will to beare them therein: and partelie for that diuerse pointes of the matter were so grounded thereuppon, that the translation might not bee amended, vnlesse the matter were altered likewise. So far forth therefore as there was no manifest error taken in withall, I haue left it wholy vnto them, though otherwise it might ofttimes be amended. For which cause also I did the rather omitte to meddle with the quotarions to alleadge the verse of the Chapter withall, because in distinguishing of the verse wee disagree sometimes: and forbearing to obtrude ours to them, vnlesse I thought they woulde take it in good part, I haue forborne likewise to vse theirs, for that wee finde it not agreeable to the trueth it selfe. And for those speciall wordes of theirs, that the author so precisely vseth, I haue vsed my libertie therein, sometimes letting them stand, as they are, and sometime altering them, when they were abused, or otherwise the case did so require. Those other pointes of their proper opiniens, wherein we dissent from thé, & they (no doubt) from the trueth it selfe, I haue cleane left out: and some of those venturous points besides, togither with certaine of those places likewise which hee

hath

hath alleadged out of others that did not so much appertaine to the matter that he had in hand, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore left out, for that neither my selfe could allowe to leaue any such as (to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrying stil such corruption with it. And this haue I done so much the rather, for that most of those things seeme rather to be added by some that had the perusing of the booke, before it might be allowed among them to come to the print, thā by the proper authour thereof: they do so little oft times agree with the argument that there he hath in hande, nor with the maner of handling of it. As for example, in the first part of the booke and third chapter, setting downe the end of mans life, which he saith is the seruice of God, eight or nine times in that chapter is ioined withal the gaining of heauen: vvhich notwithstanding is not agreeable to the maner of the Authors hādling of that point, as it may appeare in the whole discourse there, & namely by his place of Zach. in the beginning of the third, & by his diuision in the be-

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ginning of the fourth chapter, vvhere notwithstanding the gaining of heauen is very odly put in againe. The other sort likewise I thought good to leaue foorth, for that being impertinent: they might discredit some part of the rest, or els but weaker than the rest, might so set downe the affections again which were stirred vp before by the other. And truly the spirit in these daies doth proceede a great deale more effectually, both in doctrine and exhortation, than it did in the daies of diuerse of those that were here alleaged. Wherein, if there shall be any that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too litle, neither am I desirous to ouer-rule their iudgements, nor very careful to maintaine mine own, if anie shall come with better matter: contenting my selfe onely with this, that I haue done what seemed to mee to bee most expedient to the glorie of God, & to the benefit of his people here. And so without any further defence of my doings therein now, gentle Reader, I send thee ouer to the booke it selfe: where if thou shalt bestow a little paines, though it be no more, but once with aduisemẽt to read it ouer, I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt find thẽ

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descending to the Authour of it, seeing himselfe desireth to bee holpen by thy prayers, thou shalt do well, both to thank God for him for this which is done, and to solicite him with thy prayers, on behalfe of him and the rest, that it woulde please him to giue them a further knowledge of the truth in Christ, so farre as his wisedom hath thought expedient, to the setting foorth of his owne glorie, and to the saluation of those that are his. And God giue vs all (so manie as doe appertaine to his kingdome) his grace in that measure that both wee may agree together in the truth of religion, and altogither imploy our selues in his seruice here, in peace and quietnesse one with another. And so I bid thee hartely farewell. At Bolton Percy, in the auncienty or liberties of Yorke, the 9. of Iuly 1584.

Thy harty welwiller in Christ,

EDMVND BVNNY.

THE BOOKE OF CHRISTIAN EXERCISE APPERTAINING TO RESOLUTION.

THE CONTENTES OF the first part of this booke, *touching the helps of resolution to serue God.*

THE I. CHAPTER. 1

Of the ende and partes of this booke: with a necessarie aduertisement to the Reader. The first part.

How necessary a thing it is for a man to resolue to leaue vanities, and to serue God.

What argument the diuell vseth to draw men from this resolution.

How wilful ignorance doth encrease, & not excuse sinne.

What minde a man shoulde haue that would reade this treatise.

THE II. CHAPTER. 2

How necessarie it is to enter into earnest consideration and meditation of our estate: wherein is declared:

That inconsideration herein is a great enemie to resolution.

What inconueniences grow thereby.

The nature, and commoditie of consideration.

Of

Of the exact manner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeuing in groſſe at this daie.

3 THE III. CHAPTER.

Of the ende (in generall) why man was created, and placed in this worlde wherein is handled:

How due conſideration of this ende helpeth a man to iudge of himſelfe.

What minde a man ſhould haue to creatures.

The lamentable condition of the worlde, by want of this due conſideration.

And the miſchiefe thereof at the laſt day.

4 THE IIII. CHAPTER.

Of the ende of man more in particular: and of two ſpeciall parts of the ſame, required at his handes in this life, wherein is diſcuſſed.

Howe exactly both theſe parts are to bee exerciſed.

The deſcription of a Chriſtian life.

The lamentable condition of our negligēce herein.

The care and diligence of manie of the fathers touching the ſame.

The remedies that they vſed, for the one part: and what monuments of piety they left behind touching the ſame.

The

The indifferent estates of good & euil men as well presently, & at the daie of death: as in the life to come.

THE V. CHAPTER. 5

Of the seuere accoũt that we must yeeld to God, wherein is declared.

A principall point of wisedome in an accountant, for viewing of the estate of his account before hand.

The maiesty of ceremonies and circumstances, vsed by God at the first publication of his law in writing: and his seuere punishment of offenders.

The sharpe speeches of our Sauiour against sinners.

Why two iudgementes are appointed after death.

The sodaine comming of them both.

The demaunds in our account, at the generall iudgement.

The circumstances of horror and dread before, at, and after the same.

What a treasure a good conscience will then be.

The pitifull case of the damned.

Howe easily the daungers of those matters may be preuented in due time.

THE VI. CHAPTER. 6

A consideration of the nature of sinne, and of a sinner: to shew the cause why God

God iuſtly vſeth the rigor before mẽtioned: wherein is deſcribed:
Gods infinite hatred to ſinners.
The reaſon why God hateth them.
That they are enemies to God and to themſelues.
How God puniſheth ſinners: as well the penitent, as the obſtinate: & the bitter ſpeeches in ſcripture againſt ſinners.
Of the ſeuen miſeries and loſſes which come by ſinne.
The obſtinacy of ſinners, in this age.
Two principall cauſes of ſinne.
Of the danger to liue in ſinne.
How neceſſarie it is to feare.

7 THE VII. CHAPTER.

Another conſideration for the further iuſtifying of Gods iudgementes, and declaration of our demerite, taken from the maieſty of God & his benefits towards vs: wherein is ſhewed:
A contemplation of the maieſty of God: & of his benefits.
Of the ſeuerall vſes of ſacraments.
Diuers complaints againſt ſinners in the perſon of God.
Our intollerable contempt and ingratitude againſt ſo great a maieſty and benefactor.
Of great cauſes we haue to loue God beſide his benefite.
How he requireth nothing of vs but gratitude.

That it resteth in due resolution to serue him

An exhortation to this gratitude, with a shorte prayer for a penitent sinner in this case.

THE VIII. CAPTER. 8

Of what opinion and feeling wee shall bee touching these matters, at the time of our death, wherein is expressed:

The induration of some heartes, kept from resolution by worldly respectes.

Of the matters of terror, paine and miserie, that principallie molest a man at his death.

A contemplation of the terrors, speech, or cogitation of a sinner at the houre of death.

Of diuerse apparitions & visions to the iust and to the wicked lying a dying.

How all these miseries maie be preuented.

THE IX. CHAPTER. 9

Of the paines appointed for sinne after this life, and of two sortes of them, wherein is declared.

How God vseth the motiue of threates to induce men to resolution.

Of the euerlasting paine in hell, reserued for the damned & cõmon to all that are there.

Of the two partes thereof: that is, paine sensible, and paine of losse.

Vehement coniectures touching the seuerie of those paines.

Of the seuerall names of hell in diuerse tongues.

Of

Of the particular paines for particular offenders, peculiar qualitie and quantitie to the sinnes of each offender.

Of the worme of conscience.

THE X. CHAPTER.

Of the rewardes, benefites, and commodities prouided for Gods seruauntes, wherein is declared.

How God is the best pay-master.

Of his infinite magnificence.

The nature, greatnes and valew of his rewards.

A description of paradice.

Of two parts of felicitie in heauen.

A contemplation of the commodities of the said two felicities ioined together.

The honor whereunto a Christian man is borne by baptisme.

An admonition against securitie in this life.

The secód part. The contents of the second part of this booke, touching impediments of Resolution.

THE I. CHAPTER.

Of the first impediment; which is the difficultie, that manie thinke to be in vertuous life, wherein is declared.

Nine speciall priuiledges and helps, wherwith the vertuous are aided aboue the wicked.

1 *The force of Gods grace for easing of vertuous life against all temptations.*

2 *Of what force loue is herein. And how a man may knowe, whether he haue loue toward God or no.*

3 *Of a peculiar light of vnderstanding pertaining to the iust.*

4 *Of internall consolation of the minde,*

5 *Of the quiet of a good conscience in the iust.*

6 *Of hope in God which the vertuous haue. And that the hope of the wicked, is indeede no hope, but meere presumption.*

7 *Of freedome of soule and body, which the vertuous haue.*

8 *Of the peace of minde in the vertuous, towardes God, their neighbour, and themselues.*

9 *Of the expectation of the reward, that the vertuous haue.*

Of the comforte that holy men haue, after their conuersion: and howe the best men haue had greater conflictes therein.

Of S. Austens conuersion, and foure annotations thereupon.

THE II. CHAPTER. 2

Of the second impediment: which is tribulation: wherein are handled, 4. speciall pointes.

1 *First that it is an ordinarie meanes of saluation, to suffer some tribulation.*

2 *Secondly, that there be thirteene ſpeciall conſiderations of Gods purpoſe, in ſending afflictions to his ſeruaunts, which are laid downe and declared in particular.*

3 *Thirdly what ſpeciall conſiderations of comfort a man may haue in tribulation.*

3 THE III. CHAPTER.

Of the third impediment: which is, loue of the world: which is drawen to ſixe points.

1 *Firſt, how, and in what ſenſe the worlde and commodities thereof are vanities: and of three generall points of worldly vanities.*

2 *Secondly, how worldly commodities are mere deceipts.*

3 *Thirdly, howe the ſame are pricking thornes.*

4 *Fourthly, how the ſame are miſerie and affliction.*

5 *Fiftly, how they ſtrangle a man: with a deſcription of the world.*

6 *Sixtly, howe a man might auoide the danger thereof, and uſe the commodities thereof to his owne benefit.*

4 THE IIII. CHAPTER.

Of the fourth impediment: which is too much preſuming of gods mercy wherein is declared:

That

That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods backe.

Of the two feete of our Lorde: that is, mercy and truth.

Of two dangers of sinners: and howe Gods goodnesse helpeth not them that persevere in sinne.

Whether gods mercie bee greater than his justice.

The description of true feare.

Of servile feare, & of the feare of children: & how servile feare is profitable for sinners.

THE V. CHAPTER. 5

Of the fift impediment: which is, delaie of resolution vpon hope to doe it better, or with more ease afterwarde, wherein a declaration is made.

Of seven speciall reasons, why the Divell moueth vs to delay: and of sixe principal causes, which make our conversion harder by delay.

Howe hard it is to repent in olde-age, for him that is not accustomed to some hardnes before: & what charge a man draweth to himselfe by delay.

That the example of the Thiefe saued on the Crosse, is no warrant to such as defer their conversion.

Of diuerſe reaſons, why conuerſion made at the laſt houre is ſufficient.

6 THE VI. CHAPTER.

Of three other impedimentes: that is, ſloth, negligence, and hardnes of hart wherein is declared:

The foure effects of ſloth: and the meanes how to remoue them.

The cauſe of Atheiſme at this daie. And the waie to cure careleſſe men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all perſecutors.

The deſcription of an hard hart: and the danger thereof.

The concluſion of the whole booke.

THE

THE FIRST PART of this booke.

CAP. I.

Of the ende and parter of this booke, with a neceſſarie aduertiſements to the Reader.

THIS firſt booke hath for his proper ende, to perſwade a Chriſtian by name to become a true Chriſtian indeede, at the leaſt, in reſolution of mind. And for that there bee two principall things neceſſarie to this effect: therfore this firſt booke ſhall be deuided into two partes. In the firſt ſhall bee declared important reaſons and ſtronge perſwaſions, to prouoke a man to this reſolution; In the ſecond ſhall be refuted all the impediments, which our ſpirituall enemies (the fleſh, the world, and the diuell) are wont to lay for the ſtopping of the ſame: knowing very well, that of this reſolution dependeth all our whole ſeruice of God. For hee that neuer reſolueth himſelfe to doe well, and to leaue the dangerous ſtate of ſin wherein hee liueth, is far off from euer doing the ſame. But he that ſometime reſolueth to doe it, al-

The ende of this booke.

Two partes of this booke.

The neceſſitie of reſolution.

though by frailety he performeth it not at that time: yet is that resolution much acceptable before God, and his minde the redier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution.

Act. 7. But hee that wilfullie resisteth the good motions of the holy ghost, & vncourteouslie contemneth his Lorde, knocking

Apoc. 13. Rom. 1. at the dore of his conscience, greatly prouoketh the indignatiō of god against him, and commonlie groweth harder & harder dailie, vntill he be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

An aduertisement. 2 One thing therefore I must aduertise the Reader before I goe anie furder, that he take heede of a certaine principal deceipt of our ghostly aduersarie, whereby he draweth many millions of soules into hel daily, which is, to feare & terrifie thē frō hearing or reading any thing cōtrarie to their present humour or resolution. As for example, an vsurer from reading books of restitution: a leacherer, frō reading discourses against that sin: a worldling from reading spiritual books or treatises of deuotion. And he vseth commonly this argument to them for his purpose.

The diuels argument. Thou seest howe thou art not yet resolued to leaue this trade of life, wherein thou

thou art; and therefore the reading of these bookes will but trouble and afflict thy conscience, & cast thee into sorrowe and melancholie, and therefore reade them not at all. This I saie is a cunning sleight of Sathan, whereby hee leadeth manie blindefolded to perdition: euen as a faulkner carrieth manie hawkes quietlie beeing hooded, which otherwise he coulde not doe, if they had the vse of their sight.

Wilful ignorance increaseth sinne.

3 If ignoraunce did excuse sinne, then this might be some refuge for them that woulde liue wickedlie: but this kinde of ignoraunce, beeing voluntarie and wilfull, increaseth greatly both the sinne, and the sinners euill estate. For of this man the holie Ghost speaketh in greate disdaine, *Noluit intelligere vt bene ageret:* Hee would not vnderstande to doe well. Psal. 35. And againe, *Quia tu scientiam repulisti, repellam te:* For that thou hast reiected Ose. 4. knowledge, I will reiect thee. And of the same men in another place the same holy Ghost saith: *They leade their liues in* Iob. 21. *pleasure, and in a moment goe downe to hell, which say to God, Goe from vs, wee will not haue the knowledge of thy waies.* Let euerie man therefore beware of this deceit, and bee content at the least to reade good bookes, to frequent good company, and

See S. Aug. of this sinne de gra. & arb. Cap.

S. Chryſ. om. 26. in 2. ad Rom.

other like good meanes of his amendement, albeit he were not yet reſolued to followe the ſame: yea although he ſhould finde ſome griefe and repugnance in him ſelfe to doe it. For theſe thinges can neuer doe him hurt, but maie doe him verie much good, and it may be that the verie contrariety and repugnance which hee beareth in frequenting theſe thinges againſt his inclination, maie mooue the mercifull Lorde, which ſeeth his harde caſe, to giue him the victorie ouer himſelfe in the ende, and to ſend him much more comfort in the ſame, than before he had diſlike. For hee can eaſily doe it, onely by altering our taſt with a drop of his grace, and ſo make thoſe things moſt ſweete and pleaſant, which before taſted both bitter and vnſauery.

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4 Wherefore as I would hartely wiſhe euery Chriſtian ſoule, that commeth to reade theſe conſiderations following, ſhoulde come with an indifferent minde laid downe wholly into Gods handes, to reſolue & doe, as it ſhoulde pleaſe his holy ſpirit to mooue him vnto, although it were to the loſſe of all worldly pleaſures whatſoeuer (which reſignation is abſolutely neceſſary to euerie one that deſireth to be ſaued) ſo if ſome cannot preſently winne that indifferency of themſelues,

selues, yet would I counsell them in any case to conquer their mindes to so much patience, as to goe through to the ende of this booke, & to see what may be saide at least to the matter, although it bee without Resolution to follow the same. For I doubt not but God maie so pearse these mens hearts before they come to the end as their mindes may be altered, & they yeeld themselues vnto the humble and sweet seruice of their Lorde and Luc.15. Sauiour, and that the Angels in heauen may reioice and triumph of their regaining, as of sheepe most dangerously lost before.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE Prophet Ieremie after a long cõplaint of the miseries of his time fallen vpon the Iewes by reason of their sins, vttereth the cause thereof in these wordes: *All the earth is fallen into vtter desolation, for that there is no man which considereth deepely in his hart.* Signifiyng here by, that if the Iewes would haue entred into deepe and earnest consideration of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the Niniuites did by the forewarning of Ionas: albeit the Ierem.12. Ionas.3.

sword was not drawn, & the hand of god stretched out, within forty daies to destroy thē. So important a thing is this cōsideration. In figure whereof all beasts in old time, which did not ruminat, or cheu their cud, were accounted vncleane by the law of Moses: as no doubt, but that soule in the sight of god must needes be, which resolueth not in heart, nor cheweth in often meditation of minde, the things required at his handes in this life.

Leuit. 11. Deut. 14.

2 For, of want of this consideration & due meditation, al the foule errors of the world are committed, & many 1000. christians doe find thēselues within the very gates of hell, before they mistrust any such matter towards them, being caried through the vale of this life blindfolded with the veil of negligence & inconsideration, as beasts to the slaughterhouse, & neuer suffered to see their owne danger, vntill it be too late to remedie the same.

3 For this cause the holy scripture doth recommend vnto vs most carefully this exercise of meditation, and diligent consideration of our dueties, to deliuer vs thereby from the peril, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his embassage from god, touching al particulars of the law, addeth this clause

also

also from God, as most necessarie. *These wordes must remaine in thy heart, thou shalt meditate vpon them, both at home and abroad, when thou goest to bed, and when thou rise againe in the morning.* And againe in another place: *Teach your children these things, that they may meditate in their heartes vpon them.* The like commãdement was giuen by God himselfe to Ioshua, at his first election to gouerne the people: to wit, that he shoulde meditate vpon the law of Moses both by day and night: to the end he might keepe and performe the thinges writen therein. And God addeth presently the commodity he should reape thereof. *For then,* saith he, *shalt thou direct thy waie aright, and shalt vnderstande the same.* Signifying, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whether. Deut.6. Deut.11. Iosua.1.

5 S. Paul hauing described vnto his scholer Timothy, the perfect duety of a Prelate, addeth this aduertisement in the ende: *Hæc meditare:* Meditate, ponder and consider vpon this. And finally, whensoeuer the holy scripture describeth a wise, happy, or iust man, for all these are one in Scripture, for that iustice is onelie true wisedome and felicity, one chiefe point is this; *He will meditate vpon the law of God both daie & night.* And for examples 1.Tim.4. Ps.1. Prou.15. Eccle.14.

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in the ſcripture how good mē did vſe to meditate in times paſt, I might here reckon vp great ſtore as that of Iſaac, who went forth into the fields towards night, to meditate: alſo that of Ezechias the King, who (as the Scripture ſaieth) did * meditate like a doue, that is, in ſilence, with his heart onely, without noiſe of words. But aboue al other the example of holy Dauid is ſingular herein, who euery where almoſt, maketh mētion of his continuall exerciſe in meditation, ſaying to God: *I did meditate vpon thy commādemēts which I loued.* And again, *I wil meditate vpon thee in the mornings.* And again, *O Lord how haue I loued thy law? It is my meditation all the day long.* And with what feruour and vehemency hee vſeth to make theſe his meditations, hee ſheweth when he ſaith of himſelfe: *My heart did wax hot within me, and fire did kindle in my meditations.*

en.24.

ſai.38.

Ormourn, r it was in e waie of rrowing lamenta on.

ſal.1,18. ſalm.26. al.118.

alm.18.

6 This is recorded by the holie Ghoſt of theſe ancient good men, to confound vs Chriſtians, who being far more bound to feruour than they, by reaſon of the greater benefit we haue receiued; yet doe we liue ſo laſilie, for the moſt part of vs, as we neuer almoſt enter into the meditation and earneſt conſideration of gods lawes & commandements: of the miſteries of our faith: of the life and death of our

our Sauior: or of our duetie towards him: and muchlesse doe wee make it our dailie studie and cogitation, as those holy kings did, notwithstanding all their great businesse in the common wealth.

7 Who is there of vs now-adaies, which maketh the lawes and commandementes or iustifications of God (as the scripture termeth them) his daily meditations, as Dauid did? neither onely in the day time did he this, but also by night in his hearr, as in another place he testifieth of himself. How many of vs do passe ouer whole daies, and moneths without euer entring into these meditations? Nay, God grant there bee not many Christians in the world, which know not what these meditations doe meane. We beleeue in grosse the ministeries of our Christian faith, as that there is an hell: an heauen: a reward for vertue: a punishment for vice a iudgement to come: an account to be made, and the like: but for that we chew them not well by deepe consideration, and doe not digest them well in our hearts by the heate of meditation, they helpe vs litle to good life, no more than a preseruatiue put in a mās pocket can helpe his health. Pſal. 18. Pſal. 76. Beleefe in grosse.

8 What man in the world would aduenture so easily vppon sinne, as commonly men doe, which drinke it vp as easily as Marueilous effectes of inconsideration.

beastes

beastes drinke water (if he did consider in particular the great daunger, and losse of grace, the losse of Gods fauour, and purchasing his eternall wrath, also the death of Gods owne sonne sustained for sinne: the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euerie Christian in some doth beleeue, yet because the most part doe neuer consider them vvith due circumstances in their hearres: therefore they are not mooued with the same, but doe beare the knowledge thereof locked vp in their brestes: without anie sense or feeling: euen as a man carrieth fier about him in a flint stone without heate, or perfumes in a pomander without smel, except the one be beaten, and the other be chafed.

9 And now to come neare to our matter (which wee meane to handle in this booke) what man liuing woulde not resolue himselfe throughly to serue God indeede, and to leaue all vanities of the worlde, if he did consider as hee should doe, the waighrie reasons hee hath to mooue him thereunto: the rewarde hee shall receaue for it, and his infinite danger if he doe it not? But because (as I haue saide) scarce one among a thousande doth enter into these considerati-

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ons, or if hee doe, it is with leſſe attentation, or conſcience, than ſo great a matter requireth, hereof it commeth, that ſo many men periſh dailie, and ſo fewe are ſaued: for that by lacke of conſideration they neuer reſolue themſelues to liue as they ſhould doe, and as the vocation of a Chriſtian man requireth. So that wee may alſo cõplaine with holie Ieremie, alleadged in the beginning, that our earth alſo of Chriſtianitie, is brought to deſolation, for that men doe not deepely conſider in their harts. Ierem. 12.

10 Conſideration is the key which openeth the dore to the cloſet of our hearts where all our bookes of account doe lie. It is the looking glaſſe, or rather the verie eie of our ſoule, whereby ſhe ſeeth her ſelfe, and looketh into all her whole eſtate: hir riches, her good giftes, her defectes, her ſafetie, hir danger, hir way ſhee walketh in, hir paſe ſhe holdeth: & finallie, the place and ende which ſhee draweth vnto. And without this conſideration, ſhe runneth on blindely into a thouſande braks and briers, ſtumbling at euery ſtep into ſome one inconuenience or other, or continually in peril of ſome great and deadly miſchiefe. And it is a wonderfull matter to thinke, that in o- The nature of conſideration.

ther busineſſe of this life, men both ſee and confeſſe, that nothing can be either begun, proſecuted, or well ended, without conſideration, and yet in this great buſines of the kingdome of heauen, no man almoſt vſeth or thinketh the ſame neceſſary.

A fit similitude.

11 If a man had to make a iourney but from England to Conſtantinople, albeit he had made the ſame once or twiſe before, yet would he not paſſe it ouer, without great and often cõſideration: eſpecially, whether hee were right and in the waie or no: what paſe he held, how neere he were to his waies end, & the like. And thinkſt thou, my deare brother, to paſſe from earth to heauen, & that by ſo many hils, & dales, & dangerous places, neuer paſſed by thee before, & this without any conſideration at all? Thou art deceiued if thou thinkeſt ſo: for this iourney hath farre more neede of conſideration, than that, beeing much more ſubiect to by pathes and dangers, euery pleaſure of this worlde, euerie luſt, euerie diſſolute thought, euery alluring ſight, and tempting ſound, euery diuell vppon the earth, or inſtrument of his, which are infinite, being a thiefe, and lying in wait to ſpoile thee, and to deſtroy thee vpon this waie towardes heauen.

12 Where-

12 Wherefore I woulde giue counsell to euery wise passenger to looke well about him, and at leastwise once adaie, to enter into consideration of his estate, & of the estate of his treasure which he carrieth with him in a brickle vessell, as S. Paul affirmeth, I meane his soule, which may as soone bee lost by inconsideration, as the smalst,& nicest iewel in this world, as partly shall appeare, by that which hereafter I haue written for the helpe of this consideration, whereof both I my selfe and all other Christians doe stande in so great neede in respect of our acceptable seruice to God. For surely if my soule, or any other did consider attentiuely but a few thinges of many which shee knoweth to be true: shee coulde not but speedely reforme hir selfe, with infinite mislike and detestation of her former course. As for example, if shee considered throughly that her onely comming into this life was to attende to the seruice of God, and that shee notwithstanding attendeth onely, or the most part to the vanities of the worlde: that shee must giue account at the last day of euery idle worde, and yet that shee maketh none account, not onely of wordes, but also of euill deedes, that no fornicator, no adulterer, no vserer, no couetous,

2.Cor.4.

Deut.6. Luc.2.

Mat.12.

1.Cor.5. Ephes.5.

tous, or vncleane person shall inioye the kingdome of heauē, as the scripture saith & yet shee thinketh to go thither, liuing in the same vices: that one onely sin hath bin sufficient to damne many thousands togither, & yet she being loaden with many, thinking to escape: that the waie to heauen is hard, strait & painefull, by the affirmation of God himselfe, and yet shee thinketh to go in, liuing in pleasure and delites of the worlde, that all holy saintes that euer vvere (as the Apostles & mother of Christ hir selfe, with all good men since) chose to them-selues to liue an austere life, in painefull labour, profitable to others, fasting, praying, punishing their bodies, and the like, and for all this liued in feare and trembling of the iudgments of God, & shee attending to none of these thinges, but following her pastimes, maketh noe doubt of her owne estate: If, I say, my soule or any other did indeed and in earnest consider these thinges, or the least part of a thousande more that might bee considered, and which our Christian faith doeth teach vs to be true: shee would not wander, as the most part of Christian soules doe, in such desperate peril through want of consideration.

Mat 7. Act. 1. 1. Cor. 4.

13 What maketh theeues to seeme mad

mad vnto wise men, that seeing so many hanged dailie for theft before their eies will yet notwithstãding steale again: but lacke of consideration? And the verie same cause maketh the wisest men of the worlde to seeme very fooles, and woorse than frantickes vnto God and good men that knowing the vanities of the worlde, and the danger of sinful life, doe follow so much the one, & feare so litle the other. If a lawe were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, shoulde without delaie holde his hand but halfe an hoere in the fire, or in boiling leadde for a punishment: I thinke many woulde forbeare wine, albeit naturally they loued the same: and yet a lawe beeing made by the eternal maiestie of God, that whosoeuer committeth sinne, shal boile euerlasting in the fire of hell, without ease or end: many one for lacke of consideration commit sinne, with as little feare, as they doe eat or drinke.

A comparison.

Mat. 7. Luc. 12. Rom. 2. 1. Cor. 1. 2. 3. Gal. 3.

14 To conclude therefore, consideration is a most necessary thing to bee taken in hande, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it seemeth to be true wisedome, and the contrary thereof to be meere folly, and contemptible simplicity,

plicity. But I doubt not by the assistaunce of God, and help of consideration, to discouer in that which followeth, the error of this matter vnto the discreet reader, or which is not wilfully blinded, or obstinately giuen ouer vnto the captiuity of his Ghostlye enemie (for some such men there bee:) of whom God saith as it were pittying and lamenting their case, *They haue made a league with death,* Esai 28. *and a couenant with hell it selfe,* that is, they will not come out of the daunger wherein they bee, but will headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glory, from which deadly obstinacy the Lord of his mercy deliver vs all that belong vnto him.

CHAP. III.

Of the ende for which man was created and placed in this worlde.

NOW then in the name of almighty God, and with the assistaunce of his holy spirit, let the christian man or woman desirous of saluation, first of all consider attentiuely, as a good Merchant factor is woont to doe, when he is ariued in a strange country, or as a captaine

taine sent by his Prince to some great exploite is accustomed, when he commeth to the place appointed: that is, to thinke for what cause hee came thither, why hee was sent, to what end, what to attempt, what to prosecute, what to perfourme, what shall be expected and required at his handes vpon his returne by him that sent him thither. For these cogitations (no doubt) shal stirre him vp to attend to that which he came for, and not to imploy himselfe in impertinent affaires. The like, I saie, woulde I haue a christian to consider, and to aske of himselfe why and to what ende he was created of God, and sent hither into this worlde, what to doe, wherein to bestow his daies, he shal finde for no other cause or ende, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophecied by Zacharie before: *That wee being deliuered from the handes of our enemies, might serue him in holinesse and righteousnesse all the daies of our life.* Deut. 6. Iosu. 24. Gen. 14. Luc. 1.

2 Of this followeth first, that seeing the ende and finall cause of our beeing in this world, is to serue God in this life, that whatsoeuer we doe, or indeuor or bestow our time in, eyther contrarie, The first consequence.

or

or impertinent to this ende, which is onlie to the seruice of God, though it were to gaine all the kingdomes of the earth: yet is it mere vanitie, folly, & lost labour, & will turne vs one day to griefe, repentance & confusion, for that it is not the matter for which we came into this life, or of which wee shall be asked accompt at the last daie, except it be to receiue iudgement for the same.

The second consequēce

3 Secondly, it followeth of the premisses, that seeing our onely ende and businesse in this worlde, is to serue God, & that all other earthlie creatures are put heere to serue vs to that ende: we should (for our parts) be indifferent to all these creatures, as to riches or pouertie, to health or sickenes, to honour or contempt: and we should desire onely so much, or so litle of the same, as were best for vs to our saide ende that wee intend: that is, to the seruice of God: for whosoeuer desireth or seeketh these creatures more than this, runneth from his ende for the which he came hither.

4 By this now maie a carefull Christian take some scantling of his own estate with God, & make a coniecture whether hee be in the right way or no. For if hee attend onely or principally to this ende, for which he was sent hither, that is, to

ſerue God, if his cares, cogitations, ſtudies, endeuours, labors, talke & other his actions, run vppon this matter, and that hee careth no more for other creatures, as honour, riches, learning, and the like: than they are neceſſary vnto him for this end, which he pretendeth: if his daies & life (I ſay) be ſpent in this ſtudie of the ſeruice of God, then is he doubtles a moſt happy and bleſſed man, & ſhall at length attaine to the kingdome of God.

5 But if he find himſelfe in a contrary caſe, that is, not to attend to this matter for which onely hee was ſent hither, not to haue in his heart and ſtudie the ſeruice of God, but rather ſome other vanity of the world, as promotion, wealth, pleaſure, ſumptuous apparell, gorgious buildinges, beauty, or any other thing elſe that pertaineth not to this ende: if he ſpende his time (I ſay) about theſe trifles, hauing his cares and cogitations, his talke and delight, more in them than about the other great buſines for which he was ſent: then he is in a perilous courſe leading directly to perdition, except he alter and change the ſame. For moſt certaine it is, that whoſoeuer ſhall not attende vnto the ſeruice he came for, ſhall neuer attaine to the rewarde promiſed to that ſeruice.

6 And

6 And because the most part of the worlde not onely of infidels, but also of Christians doe amisse in this point, & do not attende to this thing for which they were onely created and sent hither, thence it is that Christ and his holie Saintes haue alwaies spoken so hardlie of the smale number that are in state of saluation euen amongest Christians, and haue vttered some speeches which seeme very rigorous to flesh and bloud, and scarce true, albeit they must bee fulfilled: as, that, *It is easier for a camel to go through a needles eie, than for a rich man to enter into heauen*. The reason of which saying (and many mo) standeth in this, that a rich man or worldeling attending to heape riches, cannot attende to doe that which he came for into this worlde, and consequently neuer attaine heauen except God worke a miracle, and so cause him to condemne his riches, and to vse them onelie to the seruice of God: as sometimes he doth, and wee haue a rare example in the Gospell of Zacheus, who being a verie rich man, presently vpon the entring of Christ into his house, and much more into his heart by faith, gaue halfe his goods vnto the poore, and offered vvithall, that whomsoeuer hee had iniuried, to him he vvoulde make foure-

Luk. 13. 27.
Mat. 19.
Mar. 10.
Luc. 19.

foure times so much restitution.

7 But hereby now may be seene, the lamentable state of manie thousande christians in the worlde, which are so far off from bestowing their whole time & trauell in the seruice of God, as they neuer almost thinke of the same, or, if they do, it is with very little care or attention. Good Lorde, how many men & women be there in the worlde, which bearing the name of Christians, scarce spēd one hour of foure & twenty in the seruice of God! How many doe beate their braines about worldly matters: & how few are troubled with this care! How many finde time to eate, drink, sleepe, disport, decke and paint themselues out to the world: & yet haue no time to bestow in this greatest busines of all other! How many spēd ouer whole daies, weekes, moneths, and yeares, in hauking, hunting, and other pastimes, without making account of this matter! What shall become of these people? what shall they saie at the daie of iudgement? What excuse will they haue? The lamentable state of men of the world.

8 If the Merchaunt factor (which I spake of before) after many yeares spent beyonde the Seas, returning home to giue accountes to his master, shoulde yeeld a reckoning of so much time spent A comparison.

in singing, so much in dancing, so much in courting, & the like; who woulde not laugh at his accounts? But being further asked by his master, what time hee bestowed on his merchandise which hee sent him for, if he should answere: None at all, nor that hee euer thought or studied vpon that matter: who would not thinke him worthy of all shame and punishment? And surely with much more shame and confusion shal they stande at the daie of iudgement, who being placed here to so great a businesse, as is the seruice of Almighty God, haue notwithstanding neglected the same, bestowing their studies, labors, & cogitations in the vaine trifles of the worlde: which is as much from the purpose, as if men being placed in a course to runne at a golden game of infinite price, they should leaue their marke, and some step aside after flies, or feathers in the aire: and some other stande still gathering vp the dunge of the ground. And how were these men worthy, trow you, to receiue so great a reward as was proposed to them?

Luc. 14.

9 Wherefore (deare Christian) if thou be wise consider thy case while thou hast time, followe the Apostles counsell, examine thy owne workes, & waies, and deceiue not thy selfe. Yet maiest thou haue

1. Iohn. 3.

grace

grace to reforme thy ſelfe, becauſe the daietime of life yet remaineth: the dreadfull night of death will ouertake thee ſhortly, when there will be no more time of reformation. What wil all thy labour & toile in procuring of worldlie wealth, profite or comfort thee at that houre, when it ſhall be ſaide to thee, as Chriſt ſaide to thy like in the Goſpell, when hee was nowe come to the top of his worldly felicity: *Thou foole, this night ſhall they take awaie thy ſoule, and then who ſhall haue the thinges, which thou haſt gotten together?* Beleeue me (deare brother) for I tell thee no vntrueth, one houre beſtowed in the ſeruice of God, will more comfort thee at that time, than an 100. yeares beſtowed in aduancing thy ſelfe and thy houſe in the world. And if thou mighteſt feele nowe the caſe, wherein thy poore hart ſhall be then, for omitting of this thing, which it ſhoulde moſt haue thought vpon: thou wouldeſt take from thy ſlepe, & from thy meate alſo to recompence thy negligence for the time paſt. The difference betwixt a wiſe man & a foole is this, that the one prouideth for a miſchiefe while time ſeemeth: but the other, when it is too late. Luc. 12.

10 Reſolue thy ſelfe therefore, good Chriſtian, while thou haſt time, Reſolue

thy selfe without delay, to take in hand presently and to apply for the time to come, the great and weighty busines for which thou wast sent hither: which onely indeed is weighty and of importance: and all others are mere trifles and vanities, but onely so far forth as they concerne this. Beleeue not the world, which for running awry in this point, is detested by thy Sauiour: and euery friende thereof pronounced an enemie to him by his Apostle. Say at length vnto thy Sauiour, I do confesse vnto thee O Lord, I do confesse & cannot deny, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed heere by thee: I doe see mine error, I cannot dissemble my grieuous fault: and I doe thanke thee ten thousande times that thou hast giuen mee the grace to see it, while I may yet by thy grace amend it: which by thy holie grace I doe meane to doe, & without delay to alter my course, beseeching thy diuine maiesty, that as thou hast giuen me this light of vnderstanding to see my danger, and this good motion to reforme the same, so thou wilt continue towardes mee thy blessed assistance, for performaunce of the same, to thy honour, and my soules health, Amen.

Ioh. 7. 8. 2. Iohn. 2.

A prayer.

CHAP

CHAP. IIII.

Of the end of man in particular: & of 2. special thinges required at his hands in this life.

HAuing spoken of the ende of manne in generall in the former Chapter, and shewed what it is to serue god, it seemeth conuenient (for that the matter is of great and singular importaunce) to treat somewhat more in particulare: wherein this seruice of God doeth consist: that thereby a Christian may iudge of himselfe, whether hee performe the same or no: & consequently whether he doe the thinges for which hee was sent into this worlde.

2 First therefore it is to bee vnderstood, that the whole seruice which God requireth at a Christian mans handes in this life consisteth in two things: the one to flie evill: and the other to doe good. And albeit these two thinges were required of vs also before the comming of Christ (as appeareth by Dauid, whose commandement is generall: *Decline from evil, and do good*: and by Esay the Prophet whose wordes are: *Leaue to doe peruersly, & learne to doe well*) Yet much more particularly, and with farre greater reason are they demaunded at the handes of Christian people, who by the death & passion

Two partes of our end in this life.

Psalme. 36. Esai. 3.

of their redeemer, doe receiue grace and force to be able in some measure to performe those two thinges, which the lawe did not giue, albeit it commaunded the same.

Rom. 6. 3 But now wee being redeemed by Christ, and receiuing from him not only the renewing of the same commandement, for the performance of these two thinges, but also force and abilitie by his grace, whereby wee are made somewhat able to doe the same: wee remaine more bounde thereto in reason and duetie, than before, for that this was the fruit & effect of Christ his holy passion, as S. Peter saith: *That we being deade to sin, should liue to righteousnes.* Or as S. Paul more plainely declareth the same, when he saieth: *The grace of God our sauiour, hath appeared to al men, instructing vs to this end, that we renouncing all wickednes and worldly desires, should liue soberly, iustly, and Godly in this world.*

1 Peter. 2.

Titus. 1.

Two partes of the seruice of god Iohn. 7. 2. Cor. 10. 1. Tim. 1. 2. Tim. 2. Phil. 1. Heb. 10. & 12.

4 These two thinges then are the seruice of God, for vvhich wee were sent into this worlde: the one to resist sinne: the other to follow good workes. In respect of the first wee are called souldiers, and our life a warfare vpon the earth: for that as souldiers doe alwaies lie in waite to resist their enemies, so ought

ought wee to reſiſt ſinne and the temptations thereof. And in reſpect of the ſeconde, wee are called labourers, ſtewards, farmers, and the like, for that as theſe men attende diligentlie to their gaine and increaſe of ſubſtaunce in this life: ſo ſhoulde we doe good workes, to the glory of God, and benefite of others here in this life. Mat. 9. 10. 20. Luc. 10. 1. Tim. 5. Pſal 123. Mat. 13.

5 Theſe therefore are two ſpeciall pointes which a Chriſtian man ſhould meditate vpon: two ſpeciall exerciſes vvherein hee ſhoulde bee occupied: two ſpeciall legs whereupon hee muſt walke in the ſeruice of God: and finally, two winges whereby hee muſt fly and mount vp vnto a Chriſtian life. And whoſoeuer wanteth either of theſe, though he had the other, yet can he not aſcend to any true godlineſſe, no more than a birde can flye lacking one of her wings. I ſay that neither innocency is ſufficient without good woorkes: nor good workes any thing auailable, where innocency from ſin is not. The latter is euident by the people of Iſraell, whoſe ſacrifices, oblations, praiers, and other good workes commended and commanded by God himſelfe, vvere oftentimes abominable to God, for that the doers thereof liued in ſin and wickednes, as at

large the Prophet Esay declareth. The former also is made apparant by the parable of the foolish virgins, who albeit they were innocent from sin, yet because they gaue not attendaunce, they were shut out of the doores. And at the last daie of iudgement Christ shall saie to the damned, because you clothed mee not, fedde me not, and did not other deedes of charity appointed to your vocation: therefore goe you to euerlasting fire, &c. Both these points then are necessarie to a Christian to the seruice of god: and so necessary, as one without the other auaileth not, as I haue saide. And touching the first, which is resisting of sin, we are willed to doe it euen vnto death, & with the last of our blood (if it were need) and in diuerse places of scripture, the holy ghost willeth vs most diligently to prepare our selues to resist the diuell manfullie, which tempteth vs to sin: and this resistance ought to be made in such perfect maner, as we yeeld not wittingly and willingly to any sinne whatsoeuer, either in worke, worde, or consent of heart, insomuch that whosoeuer should giue secret consent of mind to the performance of a sinne if he had time, place and ability thereunto, is condemned by the holie scripture in that sinne,

Mat. 25.
Mat. 25.
Luc. 13.
How we ought to resist sinne.
Heb. 12.
Ephe. 5.
Iacob. 4.
1. Pet. 5.
Mat. 5.
Exod. 12.
Deut. 5.

sinne, euen as if hee had committed the same now in act. And touching the second, which is good workes, wee are willed to doe them aboundantly, diligétly, toifully, & inceſſantly, for ſo ſaith the Scripture: *Whatſoeuer thy hand can doe, doe it inſtantly.* And againe, *Walke worthy of God, fructifying in everie good worke.* And againe S. Paul ſaith: *Let vs doe good workes vnto all men.* And againe in the very ſame place: *Let vs never leaue off to doe good, for the time wil come when we ſhall reape without end.* And in another place he willeth vs, *To be ſtable, immoueable, and aboundant in good workes, knowing that our labour ſhall not be vnprofitable.*

How we muſt doe good workes. Eccle. 9. Eccle. 1. Gal. 6. 1. Cor. 15.

6 By this it may be ſeene, deare brother, what a perfect creature is a good Chriſtian, that is, as S. Paul diſcribeth him: *The handworke of God, and creature of Chriſt to good workes, wherein he hath prepared that he ſhould walke.* It appeareth, I ſay, what an exact life the true life of a chriſtian is, which is a continuall reſiſtance of all ſin, both in thought, word & deede, and a performance or exerciſe of all good works, that poſſibly hee can deuiſe to doe. What an Angelicall life is this? Nay more than Angelical, for that Angels being nowe placed in their glorie, haue neither temptation of ſinne

A deſcription of a Chriſtian. Ephe. 1.

to reſiſt, nor can doe any woorke, t
wee maie, for to increaſe their farth
glorie.

The perfe-ction of a Chriſti-an life.

7 If Chriſtians did liue according t
this their duetie, that is, in doing al goo
that they might, & neuer co ſ.nting t
euill: what neede there almoſt any tem
porall Lawes? What a goodly commo
wealth were Chriſtiantie? Who wi
not maruell at the rare examples of ma
ny good forefathers of ours, wherei
ſuch ſimplicitie, ſuch trueth, ſuch co
ſcience, ſuch almes deedes, ſuch ſince
rity, ſuch vertue, ſuch religion and deuo
tion, is reported to haue beene? Th
cauſe was, for that they ſtudied vpo
theſe two pointes of a Chriſtian man
duetie, & laboured for the performanc
thereof, euerie man as God gaue hi
grace. And wee, becauſe wee looke n
into theſe matters, are become as looſ
and wicked in life, as euer the Gentile
or Infidels were. And yet is God th
ſame God ſtill, and will accept at ou
handes, no other account, than he did
thoſe forefathers of ours, for the perfo
mance of theſe two parts of our duetie
towardes him.

What then ſhall become of vs, which
doe not liue in any part as they did
And to enter yet ſomewhat more int
th

the particular consideration of these thinges, who is there nowe adaies amongest common Christians, for no doubt there be in secret many seruants of God which doe it, but of those which beare the name of Christians, and most stur abroade in the worlde, who is there, I say, that taketh anie paine abought the first point, that is, touching the resisting of the concupiscence of sinne? Which cõcupicence, or naturall motiõ of sinne remaining in vs, as a remnant of our naturall maladie, in punishment of the sin of our first father Adam is left in vs now after baptisme, *ad agonem*, that is, to striue withall, and to resist. But alas how many be there which resist, as they should, these euil motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeelde commonly consent of heart, to euerie motion that commeth with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and aboue all, of lecherie, and other filthie sinnes of the flesh, knowing notwithstanding, by the protestation of our Sauiour Christ himselfe, that euerie such consent of harte, is asmuch in substance of sinne, as the act, & maketh the soule guiltie of eternall damnation?

Aug. li. 2. cont. Iuli. & lib. 1. de pec. met. cap. vlt. Ioh. Cass. lib. 5. cap. 12. & de incept.

Mat. 5.

8 It is a wonderful matter to consider, & able to make a man astonied to think what great care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and howe little we take now, Iob the iust hauing lesse cause to feare then we, saith of himselfe: *I did feare all my doings (O Lord) considering that thou doest not pardon such as offend thee.* But the good King Dauid which had now tasted gods heauy hand for consenting to sin before, sheweth himselfe yet to be more careful, & feareful in the matter, when he saith: *I did meditate in the night-time togither with my heart, & it was my whole exercisse, and I did brushe & sweepe my owne spirites within me.* What a diligent examination of his conscience, thoughts and cogitations vvas this in a king? And all this was for the auoiding and resting of sinne: as also it was in S. Paul, who examined his owne conscience so narrowly, and resisted all temptations with such diligence, and attention, as he could pronounce of himselfe, that to his knowledge he was in his ministery guilty of nothing: albeit he doth confesse in another place, that hee had most vile and strong temptations of the flesh laide vpon him of the Diuell by Gods appointment. Yet by the grace of Christ

Iob. 9.

Psal. 76.

1. Cor. 2.

2. Cor. 12.

Christ he resisted and ouercame all. For the better performance whereof, it is also likely that he vsed also these externall helpes and remedies of true fasting, earnest praying, diligent watching, and seuere chastising of his bodie by continuall and most painefull labour in his vocation, whereof he maketh mention in his writings. As also all godlie men (by his example) haue vsed the like helpes since, for the better resisting of sinfull temptations when neede required, and the like. Whereof I coulde here recite great store of examples out of the holie Fathers: which would make a man to woonder and be affraide also (if he were not past feare) to see what extreame paine and diligence those first Christians tooke, in watching euery little sleight of the Diuell, and in resisting euerie little temptation, or cogitation of sinne: whereas we neuer thinke of the matter, nor make account either of cogitation, consent of heart, woorde, or worke: but do yeeld to al, whatsoeuer our concupiscence moueth vs vnto, do swallow down euery hooke laid vs by the diuell: & most greedily doe deuoure euerie poisoned pleasant bait, which is offered by the enimy for the destruction of our soules: & thus much about resisting of sin.

2. Cor. 6. & 11. 1. Tim. 1. 1. Cor. 9.

Remedies vsed by the ancient fathers for resisting of sinne.

9 But

How much wee faile in doing good woorkes.

9 But now touching the second point, which is continuall exercising of our selues in good workes, it is euident in it selfe, that we vtterly faile, for the most parte of vs in the same. Ihaue shewed before how we are in Scripture cõmanded to doe them, without ceasing, and most diligently whiles we haue time of daie to doe them in: for as Christ saith: *The night will come, when no man shall worke any more.* I might allso shew how certayne of our forefathers the Saints of God were most diligent & carefull in doing good workes in their daies, euen as the husband man is carefull to cast seede into the grounde whiles faire wether lasteth, and the merchant to laye out his monie whiles the good market endureth. They knew the time would not last lõg which they had to worke in: and therefore they bestirred themselues whiles oppertunity serued: they neuer ceased, but came from one good worke to another, well knowing what they did, & how good & acceptable seruice it was vnto god.

Ioh. 6.

Gal. 6. Phil. 2.

B Although many such things were done to superstitious and vaine

10 If there were nothing else to proue their wonderfull care & diligence herein: yet the infinite monuments of their almesdeedes, yet extant to the worlde, are sufficient testimonies of the same: to wit the infinite Churches builded, & indued

indued with great & aboundant maine-
tenance for the ministers of the same:
so manie schooles, Colledges, Vniuersi-
ties: so many bridges, high-waies, and
publike commodities. Which charita-
ble deedes, and a thousande moe both
priuate and publike, secret and open,
which I cannot report, came out of the
purse of our good Ancestors: who often-
times not onelie gaue of their aboun-
dance, but also saued from their own
mouthes, and bestowed it vppon deedes
of charitie, to the glorie of God, and be-
nefit of others. Whereas we are so
farre off from giuing awaie our neces-
saries, as we will not bestow our super-
fluities: but wil imploy them rather vpon
haukes and dogs, and other brute beasts,
and sometimes also vpon much viler v-
ses, than to the releefe of our poore bre-
thren.

ill vses, ye
euen then
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they some
time suffic
ent testim
nies of a
great care
to doe wel
so farre as
their know
ledge serue
ued them,
in so man
as did not
wilfullie e
were desi
rous to
know the
truth, & to
doe accor
dinglie.
And so als
those be
(in such a
sence) ex-
amples
to vs.

18 Alas deare brother, to what a care-
lesse and senseleesse estate are wee come,
touching our owne saluation and dam-
nation? Saint Paul crieth out vnto vs:
Worke your owne saluation with feare and
trembling: and yet no man for that, ma-
keth account thereof. Saint Peter war-
neth vs grauelie and earnestlie: *Bre-*
thren, take you great care to make your
vocation and election sure by good workes:

Phil. 2.

2 Pet. 1.

and

and yet who, almost will, thinke vpon them? Christ himselfe thundereth in
Luc. 16. these wordes, *I tell you, make your selues friendes, in this worlde, of vniust Mammon, that when you faint, they may receiue you into eternall tabernacles.* And yet for all that wee are not moued herewithall: so dead we are and lumpish to all goodnesse.

16 If God did exhort vs to good deeds for his owne commoditie, or for anie gaine that hee is to take thereby: yet in reason we ought to pleasure him therein: seeing we haue receiued all from his onelie liberality before. But seeing hee asketh it at our handes for no neede of his owne, but onely for our gaine, and to paie vs home againe with aduantage: it is more reason wee shoulde hearken vnto him. If a common honest man vpon earth shoulde inuite vs to doe a thing, promising vs of his honesty a sufficient reward, wee would beleeue him: but God making infinite promises vnto vs in Scripture of eternall rewardes
uc. 12. to our well dooing, as that wee shall
Mat. 13. eate with him, drinke with him, raigne
om. 8. with him, possesse heauen with him,
po. 12. and the like, can not mooue vs notwithstanding to vvoorkes of charitie. But because those forefathers of ours were mooued heerewithall, as hauing

hearts

heartes of softer mettall than ours are of, therefore they brought foorth such aboundant fruit, as I haue shewed.

13 Of all this then that I haue saide, the godly christian may gather, first the lamentable estate of the worlde at this day, when amongest the small number of those which beare the name of Christians, so many are like to perish for not perfourming of these two principall pointes of their vocation. Secondly, hee maie gather the cause of the infinite difference of rewarde, for good and euil in the life to come, which some men wil seeme to maruell at: but indeede is most iust and reasonable, considering the great diuersity of life in good and euill men whiles they are in this worlde. For the good man doth not only indeuor to auoide sin: but also by resisting the same, daily and hourely encreaseth in the fauor of God. The loose man by yeelding consent to his concupiscence, doeth not onely loose the fauour of God, but also doubleth sin vppon sin without number. The good man besides auoiding sin, doth infinite good workes, at the leastwise in desire and hart where greater ability serueth not. But the wicked man neither in hearte nor deede doeth anie good at all, but rather seeketh in place thereof

The different state of a good and euill man at the day of death.

thereof to doe hurt. The good man im-
ploieth all his minde, heart, wordes, and
handes to the seruice of God, and of his
seruauntes for his sake. But the wicked
bendeth all his force and powers both of
body and minde, to the seruice of vani-
ties, the worlde and his flesh. Insomuch
that as the good man increaseth hour-
ly in the seruice of God, to which is due
encrease of grace and glory in heauen:
so the euil from time to time, in thought
word or deede, or in all at once, heapeth
vp sin and damnation vpon himselfe, to
which is due vengeaunce, and encrease
of torments in hell, and in this contrary
course they passe ouer their liues for
twenty, thirty, or forty yeares, & so come
to die. And is it not reason now, that see-
ing there is so great diuersitie in their
estates: there should be as great or more
diuersity also, in their reward? Especial-
ly seeing God is a great God, and reward-
deth small thinges with great wages, ei-
ther of euerlasting glorie, or euerlasting
paine. Thirdly and lastly, the diligent
and careful Christian may gather of this
what great cause hee hath to put in
practise the godly counsell of S. Paule,
Gal. 6. which is, *That euerie man shoulde proue and examine his owne woorkes.* And so be
able to iudge of himselfe, in what case

het

he ſtandeth: and if vppon this examination hee finde himſelfe awry, to thanke God of ſo great a benefite, as is the reueiling of his daungers, whiles yet there is time and place to amende. No doubt many periſh daily by gods iuſtice in their owne groſſe ignoraunce: who if they had receiued this ſpeciall fauor, as to ſee the pit before they fell in, it may be, they would haue eſcaped the ſame. Vſe gods mercy to thy gaine then (gentle brother) and not to thy further damnation. If thou ſee by this examination, that hitherto thou haſt not led a true Chriſtian life: reſolue thy ſelfe to begin nowe, and caſt not away wilfully that precious ſoule of thine, which Chriſt hath bought ſo dearelie, and which he is moſt ready to ſaue, and to indue with grace and eternall glory, if thou ouldeſt yeelde the ſame into his handes, and bee content to direct thy life according to his moſt holy, eaſie, & ſweete commandementes.

CHAP.

CHAP. V.

Of the seuere account that wee must yeelde to God of the matters aforesaide.

A principal point of wisdome in a seruant.

AMongest other pointes of a prudent seruant this is to bee esteemed one principall, to consider in euery thing committed to his charge, what account shall be demaunded touching the same: also what manner of man his master is, whether gentle, or rigorous, milde or sterne, careless or exquisite in his accounts, also whether he be of ability to punish him at his pleasure, finding him faulty: and finally, how he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he will gouerne himselfe and vse more or lesse diligence in the charge committed.

A necessary consideration.

2 The like wisedome would I counsell a Christian to vse, in the matters before recited: to witte, touching our ende for which GOD sent vs hither, and the two principall pointes thereof enioyned for our exercise in this life: to consider (I say) what account we shall bee demaunded for the same, in what manner, by whome, with what seuerity, with what daunger of punish-

ment

ment, if we be found negligent & reckleſſe therein.

3 For better vnderſtanding whereof, it is to bee noted firſt, with what order, and with what ceremonies and circumſtances God gaue vs this charge, or rather made and proclaimed this lawe of our behauiour & ſeruice towardes him. For albeit hee gaue the ſame commandement to Adam in the firſt creation, and imprinted it afterwardes by nature into the heart of each man before it was written (as S. Paul teſtifieth) yet for more plaine declarations ſake, & to conuince vs the more of our wickednes (as the ſame Apoſtle noteth) he publiſhed the ſame lawe in writing tables, vpon the mount Sinai: but with ſuch terror, and other circumſtances of maieſty (as alſo the Apoſtle noteth to the Hebrewes) as maie greatly aſtoniſh the breakers thereof. Let a man reade the nineteenth Chapter of Exodus, and there hee ſhall ſee what a preparation there was for the publiſhing of this law. Firſt God calleth Moſes vp to the hill, and there reckoneth vp many of the benefits which he had beſtowed vpon the people of Iſraell: & promiſeth them many mo, if they would keep the law which he was then to giue thē. Moſes went to

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exod. 19.

The dreadful publication of the lawe.

the

the people, and returned aunſwere againe, that they woulde keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſhe all their garmentes, and that no man ſhoulde companie with his wife: alſo to be charged that none vppon paine of death ſhould preſume to mount vp to the hill but Moſes alone, and that whoſoeuer ſhoulde dare but to touche the hill, ſhoulde preſently bee ſtoned to death.

Actes 7. When the thirde daie was come, the Angels, as Saint Steeuen interpreteth it, were ready to promulgate the lawe. The trumpets ſounded mightelie in the aire: great thunder brake out from the skye, vvith fierce lightenings, horrible cloudes, thicke miſtes, and terrible ſmoke riſing from the mountaine. And in the middeſt of all this maieſtie, and dreadful terrour: God ſpake in the hearing of all: *I am thy Lord God which haue brought thee out of the lande of AEgypt: me onely ſhalt thou ſerue*: and the reſt which followeth, conteining a perfect deſcription of our duety in this life, commonly called the tenne commaundementes of God.

Exod. 20. Deut. 5.

4 All which terrour and maieſtie, the Apoſtle himſelfe, as I haue ſaide, appli-

Heb. 12. eth to this meaning, that wee ſhould greatly

greatly tremble to breake this lawe, deliuered vs with such circumstaunces of dread and feare: signifying also hereby, that the exaction of this law, must needs bee with greater terrour at the daie of iudgement, seeing that the publication thereof was with such astonishment and dread. For so we see alwaies great Princes lawes to be executed vpon the offenders with much more terrour than they were proclaimed. And this maie bee a forcible reason to moue a Christian to looke vnto his duety.

Gods punishments.

§ Secondly, if wee consider the sharpe execution vsed by God vpon offenders of his law, both before it was writen and since; we shall finde great cause of feare also: as the wonderfull punishment vpon Adam, and so many millions of people besides for his one fault: the drowning of the world togither: the burning of Sodō & Gomorra with brimstone: the reprobation of Saul: the extreme chastisemēt of Dauid, and the like. Which all beeing done by God with such rigor, for lesse & fewer sins than ours are, and also vpon them, whom he had more cause to spare than he hath to tolerate vs: may bee admonishments what we must looke for at Gods hands, for breach of this lawe of seruing him in this life.

Gen 3.

Gen.7.

Gen.19.

1.Reg.18.

2.Reg.12.

6 Thirdly

Christes speeches.

6 Thridly, if we consider the speeches and behauiour of our Lorde and master Christ in this matter, we shall haue yet more occasion to doubt our owne cases who albeit he came now to redeeme vs, and to pardon all, in all mildnesse, humilitie, clemency, and mercie: yet in this point of taking accountes, hee is not woont to shewe but austeritie and great rigour, not onely in wordes, and familiar speeches with his Apostles: but also in examples, and parables to this purpose. For so in one parable he damneth that poore seruant to hell, where shoulde bee weeping and gnashing of teeth, onely for that hee had not augmented his talent deliuered him. And Mat. 25. Christ confesseth there of himselfe, that he is a harde man, reaping where hee sowed not, an gathering where hee cast not abroade: expecting also aduantage at our handes, for the talentes lent vs, and not accepting onely his owne gaine. Mat. 25. And consequently threatning much more rigour to them which shall mispende his talentes, as the most of vs doe. Againe, he damneth the seruant whome hee founde a sleepe: hee damneth the poore man, which was compelled to come, into the wedding, onelie for that hee came without Mat. 22.

a wedding garment: hee damned the 5. foolish virgins, for that they hadde not their oile with them, and were not ready (iump at the very hour) to go in with him, and woulde not knowe them when they came after: and finally, hee promised to damne all those, without exception, which shall worke iniquity, as Saint Matthew testifieth. Mat. 25. Mat. 13.

7 Moreouer being asked by a certaine ruler on a time, how hee might be saued: hee woulde giue him no other hope, so long as hee sought saluation by his woorkes, though hee were a prince, but only this: *If thou wilt enter into life, keepe the commaundements of God.* And talking with his Disciples at another time of the same matter, hee giueth them no other rule of their life, but this: *If yee loue me, keepe my cōmandements.* As who should say, if you were neuer so much my disciples, if ye breake my commādements, there is no more loue nor friendship betwixt vs. And Saint Iohn, which best of all others knewe his meaning heerein, expoundeth it in this sense; when hee saith: *If a man,* saith hee, *knoweth God, and yet keepeth not his commaundements, he is a liar, and the trueth is not in him.* And more yet, to take away all hope of expectation from his Disciples of any o- Luk. 18. Mat. 19. Iohn. 14. Iohn. 2.

ther way pleasing him than by keepin
his commandementes) he saieth in
Mat.5. nother place, that *He came not to take*
waie the law, but to fulfill it: & straightw
he inferreth vpon the same: *Whosoe*
therefore shall breake one of the least of the
commandements, shall bee called the least
the kingdome of heauen, For which co
at his departure out of the worlde,
Mat.28. verie last wordes that he spake to his
postles vvere these, that *They shou*
teach men to obserue all his commandeme
whatsoeuer.

8 By which appeareth the seuere m
ning that Christ had touching our
count for the keeping of his comma
Luk.13. dements in this life. The which also
be gathered by that, being asked w
ther the number were smal of them
should be saued, hee counselleth me
striue to go into the strait gate: for
many should bee shut out, yea euen
them which had eaten & drunken
him, and had enioyed the corporall
sence of his blessed bodie, but had
regarded to liue as he commãded t
In which case he signifieth, that n
spect of friendeshippe must take p
vvith him at the last daie: for w
cause hee saide to the man whom
had healed at the fish pooles side
rul

ruſalem: *Beholde nowe thou art whole, ſee thou ſinne no more, leaſt woorſe come to thee than before.* And generally he warneth vs in Saint Matthewes Goſpell, that we agree with our aduerſaries, and make our accountes ſtraight in this life: otherwiſe wee ſhall pay the vtmoſt farthing in the life to come. And yet more ſeuerely hee ſaith in another place: that *We ſhal render account at the daie of iudgement, for euery idle word which we haue ſpoken.* Iohn. 5. Mat. 5. Mat. 12.

9 Which day of iudgement hee warneth vs of before, and foretelleth the rigour and daunger in ſundry places of holy Scripture, to the ende wee ſhould preuent the ſame: and ſo direct our liues while wee haue time in this woorlde, as wee may preuent our ſelues at that day with feare and danger, or rather with great ioy and comfort: when ſo manie thouſandes of wicked people ſhall appeare there, to their eternall confuſion.

Of the daie of iudgement.

10 And becauſe there is nothing which ſo fitly ſheweth the ſeueritie of Chriſt in taking our account at the laſt daie, as the order and maner of this iudgement deſcribed moſt diligentlie by the holie ſcripture it ſelfe: it ſhall make much for our propoſe, to conſider the ſame. And

Two iudgements after death.

first of all, it is to be noted that there be two iudgementes appointed after death whereof the one is called particular whereby each man presently vpon his departure from this worlde, receiueth particular sentence, either of punishment or glorie, according to his deedes in this life (as Christes owne words are) whereof we haue examples in Lazarus and the rich glutton, who were presently caried the one to paine, the other to rest, as S. Luke testifieth. And to doubt of this were obstinacy, as Saint Austen affirmeth. The other iudgment is called general, for that it shall be of all men together in the ende of the worlde, when shal a finall sentence be pronounced (either of reward or punishments) vppon all men that euer liued, according to their workes, which they haue done, good or bad, in this life: and afterwarde neuer more question be made of altering the estate: that is, of easing the paine of the one, or ending the glory of the other.

Iohn. 5. Mat. 25. and 16. Luk. 16.

Lib. 2. de anima, cap. 4.

2. Corint. 5.

The particular iudgement. Aug. tract. 49. in Iohn.

11 Nowe as touching the first of these two iudgementes: albeit the holy auncient fathers, especiallie Saint Austen, doe gather and consider diuers particulars of greate seueritie and feare (as the passage of our soule from the bodie to the tribunall seate of GOD vnd

vnder the custody both of good and euil Angels, the feare shee hath of them: the sodaine straingenesse of the place where she is: the terrour of Gods presence: the straite examination she must abide: and the like) yet for that the most parte of these things are to be considered also in the second iudgement which is general: I will passe ouer to the same, noting only certaine reasons yeelded by the holy fathers, why God after the first iudgement, wherein he had assigned to each man according to his desertes in particular, would appoint moreouer this second generall iudgement. Whereof the first is, for that the body of man rising from his sepulcher, might bee partaker of the eternall punishment or glorie of the soule: euen as it hath beene partaker with the same, either in vertue, or vice in this life. The second is, that as Christ was dishonoured and put to confusion heere in the woorlde publikelie: so much more he might shewe his maiestie and power at that daie in the sight of all creatures: and especially of his enemies. The thirde is, that both the wicked and good might receiue their reward openlie, to more confusion, and hearte griefe of the one, and to the greater ioie and triumph of the o-

Why there bee 3 iudgements appointed.

1

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3

ther, who commonly in this world haue beene ouer-borne by the wicked. The fourth is, for that euell men when they die, doe not commonlie carie with them all their demerite and euill: for that they leaue behind them, either their euill example, or their children, and familiars corrupted by them: or elſe bookes and meanes which may in time corrupt others. All which being not yet done, but comming to paſſe after their death, they cannot ſo conuenientlie receiue their iudgement for the ſame preſentlie: but as the euill falleth out, ſo their paines are to be encreaſed. The like maie be ſaide of the good. So that (for examples ſake) Saint Paules glory is encreaſed dailie, and ſhall bee vnto the worlds ende, by reaſon of them that dailie profite by his writings and example, and the paines of the wicked are for the like reaſon daily augmented. But at the laſt daie of iudgement, ſhal be at ende of all our doinges, and then ſhall it be ſeene euidentlie, what each man is to haue in the iuſtice, and mercie of God.

Conſider well this reaſō good reader.

Of the generall daie of iudgement Eccle. 12.

12 To ſpeake then of this ſecond iudgment generall and common for all the worlde, wherein as the Scripture ſaith *God ſhall bring into iudgement euerie erre which*

which hath bin cõmitted. There are diuers circumstances to be considered, and diuers men doe set downe the same diuersly: but in mine opinion, no better, plainer, or more effectuall declarario neare be made thereof, than the very scripture maketh it selfe, setting forth vnto vs in most significant words, all the maner, order, and circumstances, with the preparation thereunto, as followeth.

13 At that day, there shall be signes in the sunne, and in the moone, and in the starres: the sunne shall be darckened, the moone shall giue no light: the starres shall fall from the skies: and all the powers of heauen shall be moued: the firmament shall leaue his situation with a great violence: the elements shall be dissolued with heat: and the earth, with all that is in it, shall bee consumed with fire: the earth shall moue off her place, and shall flie like a little deare or sheepe. The distresse of nations vpon the earth shalbe great, by reason of the confusion of the noise of the sea and flouds, and men shal wither away for feare and expectation of these thinges, that then shal come vpon the whole worlde. And then shall the signe of the son of man appeare in the sky, & then shall all the tribes of the earth mourne and waile: & they shall see

Luk. 21. Mat. 24. Mar. 13.

Isai. 13.

the Son of man comming in the clouds
1.Cor.1. of heauen with much power and glorie
great authoritie, and maiesty. And then
in a moment, in the twinckling of an eie
Mar.25. he shal sende his Angels with a trumpet
and with a great crie at midnight, and
they shall gather together his elect from
the foure partes of the world, from hea-
uen to earth. All must bee presented be-
fore the iudgement seat of Christ, who
1.Cor.5. will bring to light those thinges which
were hidden in darkenesse, and wil make
4.Cor.4. manifest the thoughtes of mens hearts
and whatsoeuer hath beene spoken in
chambers in the eare, shall be preached
Luc.12. on the house toppe. Account shall be ask-
ked of euery idle woorde, and hee shall
iudge our verie righteousnesse it selfe.
Psal.74. Then shall the iust stande in great con-
stancie, against those which haue af-
flicted them in this life: and the wicked
Sap.5. seeing that, shal be troubled with an hor-
rible feare, & shal say to the hils: Fal vp-
Luc.13. on vs, and hide vs from the face of him
that sitteth vpon the throne, and from
the anger of the Lambe, for that the
Apoc.6. great day of wrath is come. Then shall
Mat.5. Christ seperate the sheepe from the
Goates, and shall put the sheepe on
his right hande, and the Goates on
the lefte, and shall saie to those on the
right

right hand: Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the beginning of the world: I was hungrie, & you gaue me to eate: I was a ſtranger, and you gaue me harbour: I was naked and you clothed me: I was in priſon, and you came to me. Then ſhall the iuſt ſay, O Lorde, when haue wee done theſe thinges for thee? And the king ſhall anſwere: truely when you did them to the leaſt of my brothers, you did it to me. Then ſhal he ſay to them on his left hande: Depart from me (you accurſed) into euerlaſting fire, prepared for the Diuell and his Angels; for I was hungrie, and you fed me not; I was a ſtranger, and you harboured me not; I was naked and you clothed me not; I was ſicke, and in priſon and you viſited me not. Then ſhal they ſay, O Lord, when haue we ſeene thee hungry, or thirſtie, or a ſtraunger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee? And he ſhal aunſwere: Verily, I tel you, ſeing you haue not don it to not of theſe leſſer, you haue not don it to one. And then theſe men ſhall goe into eternall puniſhment: and the iuſt in to life euerlaſting.

14 Tell me what a dreadfull preparation is here laide downe? How many

circumstances of feare & horror? It shall be, saith the Scripture, at midnight, when commonly mē are a sleep, it shal be with hideous noise of trumpets, sound of waters, motions of the elementes: what a night will that be trowest thou, to see the earth shake: the hils and dales mooued from their places: the moone darkened, the starres fall downe from heauen: the whole element shiuered in pieces, and all the world in a flaming fire?

15 Can any tongue in the worlde expresse a thing more forcibly, than this matter is expressed by Christ, the Apostles, and prophets themselues? What mortall heart can but tremble in the midst of this vnspeakeable terror? Is it marueil if the very iust men and the angels themselues are said to feare it? And then, as Saint Peter reasoneth; *If the iust shall scarce be saued: where shall the wicked man and sinner appeare?* What a dreadfull day will that be for the carelesse and loose Christian, which hath liued pleasantly in this world, when hee shall see so infinit a sea of fears and miseries to rush vpon him?

1 Pet. 4.

16 But besides al these most terrible & fierce preparations, there will be many other matters, of no lesse dreadfull consideration; as to see all sepulchers open

al

at the ſound of the trumpet, & to yeelde foorth all their dead bodies, which they haue receaued from the beginning of the worlde: to ſee all men, women, and children, kinges, and queenes, princes and potentates to ſtand there naked in the face of all creatures: their ſin reuealed their ſecret offences laid open, done and committed in the cloſets of their palaces, and they conſtrained and compelled to giue accountes of a thouſand matters, whereof they would diſdaine to haue bin tolde in this life: as how they haue ſpent the time: how they haue imploied their wealth: vvhat behauiour they haue vſed towardes their brethren: howe they haue mortified their ſenſes: howe they haue ruled their appetites: how they haue obeyed the inſpirations of the holie Ghoſt: and finally how they vſed all good gifts in this life?

The demandes at the laſt day.

17 O (deare brother) it is vnpoſſible to expreſſe what a great treaſure a good conſcience will be at this daie: it will be more worth than ten thouſand worldes: for wealth will not helpe: the iudge will not be corrupted with mony: no interceſſion of worldly friends ſhall preuaile for vs at that day, no not of the Angels themſelues; whoſe glory ſhall be then, as the Prophet ſaith: *To binde kinges in fetters*

Psal. 149. *tert, and noble men in iron manacles, to execute vppon them the indgement prescribed, and this shalbee glorie to all his saintes.*
Alas, what will all those wise people doe then, that nowe liue in delightes, and can take no paine in the seruice of God? What shift will they make in those extremities? Whither vvill they turne them? Whose helpe will they craue? They shall see all thinges crie vengeance about them: all thinges yeelde them cause of feare and terrour: but nothing to yeelde them any hope or comfort. Aboue them shalbe their iudge offended with them for their wickednesse, beneath them hell open, and the cruell fornace readie boiling to receaue them: on the right hand shall bee their sinnes accusing them; on the left hande the Diuels readie to execute Gods eternall sentence vpon them: within them their conscience gnawing: vvithout them, all damned soules bewailing: on euery side, the worlde burning. O God Lorde what wil the wretched sinner do enuironed with all these miseries? How will his heart sustaine these anguishes? What waie will he take? To go backe is impossible: to go forwarde is intollerable. What then shall he do, but (as Christ foretelleth) hee shall drie vp for very

A pitifull case. Anselm.

feare

feare: seeke death, & death shal flie from him: cry to the hils to fall vpon him, and they refusing to doe him so much pleasure, he shall stand there as a most desperate forlorne, and miserable caitife wretch, vntil he receiue that dreadful & irreuocable sentence: *Go you accursed into euerlasting fire.* Mat. 24. Apoc. 6. Apoc. 9. Mat. 25.

18 Which sentence once pronounced, consider what a dolefull cry & shout will straight follow. The good reioicing and singing praises in the glorie of their Sauiour, the wicked bewailing, blaspheming, and cursing the daie of their natiuity. Consider the intollerable vpbraiding of the wicked infernall spirites, against these miserable condemned soules, nowe deliuered to them in praie for euer. With howe bitter scoffes and taunts will they hale them on to torment? Consider the eternall seperation that then must be made, of fathers & childrē: mothers & daughters: friends & companions: the one to glorie, the other to confusion, without euer seeing one the other againe: and (that which shalbe as great a griefe as any other: if it bee true that some conceiue, that our knoweledge one of another heere on earth shall so far remaine) the son going to heauen shall not pittie his own father The last sentence pronounced.

or

or mother going to hell, but shall rejoice at the same, for that it turneth to Gods glorie for the execution of his iustice. What a seperation, I say, shall this be? What a farewell? Whose hart woulde not breake at that day, to make this seperation, if a hart coulde breake at that time, and so end his paines? But that will not be. Where are all our delights now? where are al our pleasant pastimes become? Our bravery in apparell, our glistering in golde, our honour done to vs with cap, and knee, all our delicate fare, all our musicke, al our wanton daliances and recreations we were wont to haue, all our good friendes and merrie companions, accustomed to laugh and to disport the time with vs? Where are they become? Oh, deere brother, how sowre wil al the pleasures past of the worlde seeme at that houre? How dolefull will their memory bee vnto vs? How vaine a thing will all our dignities our riches, our possessions appeare? And on the contrarie side, how ioiful wil that man be, that hath attended in this life to liue vertuously, albeit with paine, & contempt of the world? Happie creature shall he be, that euer he was borne, no tongue but Gods can expresse his happines.

19 And

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh: let vs consider how easie a matter it is now for vs, with a litle paine to auoid the danger of this daie, and for that cause it is foretolde vs by our most mercifull iudge and sauiour, to the end we should by our diligence auoid it. For thus he concludeth after all his former threatninges: *Videte, Vigilate, &c.* Looke about you, watch and pray ye, for you know not when the time shalbe. But as I say vnto you, so I say vnto all, be watchful. And in another place, hauing reckoned all the particulars before recited, least anie man shoulde doubt that al shoulde not be fulfilled, hee saith: *Heauen & earth shall passe but my worde shall not passe.* And then hee addeth this exhortation: *Attend therefore vnto your selues, that your hartes be not ouercome with banqueting, & drunkennesse, and with the cares of this life & so that day come vpon you sodenly. For he shal come as a snare vpō the which inhabit the earth: be you therefore watchfull, and alwaies praie, that you maie be worthy to escape al these things which are to come, & to stand confidently before the son of man at this day.* What a friendly and fatherly exhortation is this of Christ? Who could desire a more

Mat. 13.

Mat. 24.

A godly exhortatiō of Christ.

more kinde, gentle, or effectual forewarning? Is there any man that can pleade ignorance hereafter? The very like conclusion gathered S. Peter out of the premises when he saith; *The daie of the*
1.Pet.3. *Lorde shall come as a theefe: in which the elements shal bee dissolued, &c. Seeing then all those thinges must bee dissolued; what maner of men ought wee to bee in holie conuersation, and piety, expecting and going on to meete the comming of that day of the Lorde &c.* Thus meeting of the day of iudgement (which S. Peter speaketh of) is an earnest longing after it, which neuer is had vntill first there goe before a due examination of our estate, and speedy amendment of our life past. Therefore
Eccle.8.18. saith most notaly the wise man: *Prouide thee of a medecine before the sore come, and examine thy selfe before iudgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paul agreeth when he saith, *If we would iudge our selues,*
1.Cor.11. *we should not be iudged.* But because no mã entreth into due iudgement of himselfe, & of his owne life: thereof it commeth, that so few doe preuent this latter iudgement, so few are watchfull, and so many fal a sleepe in ignoraunce of their own danger. Our Lord giue vs grace to looke better about vs.

CHAP.

CHAP. VI,

A consideration of the nature of sin, and of a sinner: for the iustifying of Gods seueritie shewed in the Chapter before.

TO the end that no man may iustlie complaine of the seuere accounte which God is to take of vs at the last daie, or of the seuerity of his iudgement set downe in the Chapter before: it shall not be amisse to Consider in this Chapter the cause why God doeth shew such seuerity against sin, and sinners, as both by that which hath beene saide doeth appeare, and also by the whole course of holie Scripture, where he in euerie place almost denounceth this extreame hatred, wrath, and indignation against the same: as where it is saide of him, that, *He hateth all those that worke iniquitie. And that both the wicked man and his wickednesse are in hatred with him.* And finallie that the whole life of sinners, their thoughtes, wordes and workes, yea and their good actions also, are abomination in his sight, whiles they liue in sinne. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holie ghost testifieth: & therefore no maruell if hee shewe such rigour to him at the last

Gods hatred to sinners. Psal. 5. Psal. 14. Pro 15. Iob. 11. Esa. 1. Psal. 13. Psal. 49. Eccle. 15.

last daie, whome he so greatly hateth & abhorreth in this life.

2 There might bee manie reasons alleadged of this: as the breach of Gods commaundementes, the ingratitude of a sinner in respect of his benefites, and the like, which might iustify sufficiently his indignation towardes him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euery sin that wittingly we doe commit, which indeede is such an approbrious iniury, and so dishonourable, as no meane potentate could beare the same at his subiectes handes: and much lesse God himselfe (who is the God of maiestie) maie abide to haue the same so often iterated against him, as commonly it is by a wicked man.

The reason why God so hateth a sinner.

3 And for the vnderstanding of this iniurie, we must note, that euery time wee commit such a sinne, there doeth passe through our heart (though wee marke it not) a certaine practike discourse of our vnderstanding (as there doeth also in euerie other election) whereby we laie before vs, on the one side, the profite of that sinne, which we are to commit, that is, the pleasure that draweth

draweth vs to it: an on the other part, the offence of God, that is, the leesing of our friendshipp by that sinne if we doe it: and so hauing as it were the ballances there before vs, and putting God in one end: and in the other the aforesaid pleasure: wee stand in the middest deliberating and examining the weight of both partes, and finallie, we doe make choise of the pleasure, and doe reiect God: that is, we doe choose rather to leese the friendshippe of God, with his grace, & whatsoeuer he is worth besides, than to loose that pleasure and delectation of sinne. Now what thing can be more horrible, than this? What can be more spitefull to God, than to preferre a most vile pleasure before his maiesty? Is'not this woorse than the intollerable iniury of the Iewes, who chose Barabas the murderer, and reiected Christ their sauiour? Surely how heinous soeuer that sinne of the Iewes were, yet in two pointes this doth seeme to exceed it: the one in that the Iewes knewe not whom they refused in their choise, as we doe, the other in that they refused Christ but once, and wee doe it often, yea daily and houtely, when with aduisement we giue consent in our harts vnto sinne.

The iniurie don to God by sinne.

Mat. 27. Mar. 15.

4 And

4 And it is maruell then, that God dealeth so seuerely and sharpelie in the worlde to come, with wicked men, who doe vse him so opprobriouslie & contemptuously in this life? Surely the malice of a sinner is great towards god and he doth not onely dishonor him by contempt of his commandementes and by preferring most vile creatures before him, but also beareth a secret hatred & grudge against his maiesty, and would (if it lay in his power) pull him out of his seate, or (at leastwise) wish there were no God at all to punish sinne after this life. Let euerie sinner examine the bottome of his conscience in this pointe, whether he could not be content there were no immortality of the soule, no reckoning after this life, no iudge, no punishment, no hell, and consequently no God, to the ende he might the more securely enioy his pleasures?

The malice of a sinner towards God.

5 And because (God which searcheth the hart and reines) seeth wel this traiterous affection of sinners towards him, lurking within their bowels, howe smooth soeuer their wordes are: therefore he denounceth them for his enemies in the Scripture, and professeth open warre and hostilitie against them. And then suppose you what a case these mise-

ap. 1.
om. 8.
al. 7.
om. 5.
acob. 4.
Ioh. 3.

miserable men are in, (beeing but seely woormes of the earth) when they haue such an enemie to fight against them, as doth make the very heauens to tremble at his looke, And yet that it is so, hear what he saith, what he threatneth, what he thundreth against them. After he had by the mouth of Esay the Prophet repeated many sins abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he setteth the doers thereof, as his ope enemies, saying: *Thus saith the Lorde of hosts, the strong Lord of hostes of Israell: Beholde I will be reuenged vpon my enemies, & will comforte my selfe in their destruction.* And the Prophet Dauid, as he was a man in most high fauour with god, and made verie priuy to his secrets: so he verie much doeth vtter this seuere meaning and infinite displeasure of God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction: & complaineth that the world will not be leebe this point. *An vnwise man* (saith hee) *will not learne this, neither will the foole vnderstand it.* What is this? Howe sinners after they be sprung vp, and wokers of iniquitie (after they haue appeared to the world) doe perish euerlastingly? And what

Sinners enemies to god and God to them.

Such like also. Esa. 26. 11.

Psal. 92.

what is the reason of this? He answereth immediately, *Because thine enemies (O Lorde) behold, O Lord, thine enemies shall perish, and all those that worke iniquitie shall be consumed.* By this we see that all sinners be enemies to god, & God to them, & we see also vpon what ground & reason. But yet (for the further iustifiyng of Gods seuerity) let vs consider in what measure his hatred is towards sin: how great; how farre it proceedeth: within what boundes it is comprehended: or if it hath any limites or boundes at all, or indeede it hath not, but is infinite, that is, without measure or limitation. And (to vtter the matter as in trueth it standeth) if all the tongues in the world were made one tongue: and all vnderstandinges of all creatures (I meane of Angels and men) were made one vnderstanding, yet coulde neither that tongue expresse, nor this vnderstanding conceiue the great hatred of god heart towardes euerie sinne, which we doe wittingly commit. And the reason hereof standeth in two points. First for that God by nowe much more he is better than we are: by so much more he loueth goodnesse, and hateth sinne than we doe: and becausse he is infinitely good: therefore his loue to good-

God's hatred infinit against sinners.

nesse

neſſe is infinite, as alſo is hatred to euill, & conſequently his rewards to them both are infinite, the one in hell, the other in heauen.

6 Secondly, we ſee by experience, that howe much more great and woorthie the perſon is againſt whom an offence is committed, ſo much greater the offence is, as the ſelfe ſame blowe giuen to a ſeruaunt, and to a Prince differeth greatlie in offence, and deſerueth different hatred and puniſhment. And for that euerie ſinne which we aduiſedly committe, is doone directly againſt the perſon of GOD himſelfe, as hath beene declared before, vvhoſe dignity is infinite: therefore the offence or guilt of euery ſuch ſinne is infinite, and conſequentlie deſerueth infinit hatred, and infinite puniſhmentes at Gods handes. Heereof followeth the reaſon of diuers thinges both ſaide and doone by God in the Scriptures, and taught by Diuines touching the puniſhment of ſinne, which ſeeme ſtrange vnto the wiſedome of the worlde, & indeed ſcarſe credible. As firſt of all, that dreadfull puniſhment of eternall & irreuocable damnation of ſo many thoulandes, yea millions of Angels created to glorie, with almoſt infinite perfection, & that onely for one ſin, once com-

Why euery ſinne deſerueth infinit puniſhmẽt.

Rom. 8.
1. Cor. 1.

committed and that onely in thought as diuines doe holde. Secondly, the rigorus punishment of our first parents Adam and Eue, and all their posteritie for eating of the tree forbidde: for which fault, besides the chastising of the offenders themselues, and al the creatures of the earth for the same, and all their children and ofspring after them, both before the incarnation of Christ, and since, for albeit we are deliuered from the guilt of that sinne, yet temporal chastisements remaine vpon vs for the same, as hunger, thirst, colde, sickenesse, death, and a thousand miseries mo, besides also the infinit mē damned for the same: besides this, I say, which in mans reason may seeme seuere inough, Gods wrath and iustice could not be satisfied except his own Sonne had come downe into the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when he was come downe and had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him; were infinite: yet that god might shewe the greatnesse of his hatred and iustice against sinne, hee neuer left to lay on vpon his own blessed deare Sonne: no nor then when he saw him sorrowful vnto death, & bathed in

Adam and Eue.

sweat

sweate of bloud and water: and crying, *O father mine, if it be possible, let this cuppe passe from me.* And yet more pittifully after vpon the Crosse: *O my God, why hast thou forsaken mee?* Notwithstanding all his, I say, his father deliuered him not, but laide on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his saide fathers hands: which is a woonderfull and strange document of Gods hatred against sinne. Mat. 26. Mar. 14. Luc. 22. Mat. 27. Psal. 21. Esa. 53.

I might heere mention the sinne of Esau in selling his inheritaunce for a litle meate, of vvhich the Apostle saith: *He found no place of repentance after though he sought the same with teares.* Also the sinne of Saul, who (his sinne being but one sinne, and that onely of omission, in not killing Agag the King of Amelek, and his cattle, as he vvas willed) vvas vtterly cast off by GOD for the same (though he were his anointed and chosen seruaunt before) and could not gette remission of the same, though both hee and Samuell the Prophet did greatly torment and bewail the same sinne, or at the least, that he was rejected. The sinne of Esau. Gen. 25. & 27. Heb. 12. Of Saul. 1. Reg. 15. & 16. 1. Reg. 9. 15 & 16.

Also I might alleadge the example of King Dauid, whose two sins albeit, vpon 2. Reg. 7.

Psal.6.34. 68.108.101. 9.2.Reg.12. his harty repentance) God forgaue: y notwithstanding all the sorrow that D uid conceiued for the same, God chas sed him with marueilous seuerity: as wi the death of his sonne: and other co tinuall affliction on himselfe as long he liued. And all this to shew his hatr against sin, and thereby to terrifie vs f committing the same.

6 Of this also doe proceede al tho harde and bitter speeches in Scriptu touching sinners, which comming fro the mouth of the holy ghost (and the fore beeing most true and certain may iustly giue all them great cause Eccle.40. feare which liue in sinne, as where it saide: *Death, bloud, contention, edge of sw oppression, hunger, contrition, and whippes* Psal.10. Psal.9. *these thinges are created for wicked sinn* And againe, *God shall raigne snares of vppon sinners: brimstone vvith tempest windes, shalbe the portion of their cup.* Ag God will be knowen at the day of iud ment vpon the sinner, who shalbe ta in the workes of his owne handes: m Psal 3. Psal.9. whips belong to a sinner: let sinners turned into hell, God shall scatter all Psal.36. Psal.144. ners: God shall dash the teeth of sinn Psal.57. in their mouthes: God shall scoffe Psal.36. sinner, when he seeth his daie of de Psal.103. ction commeth on: the sword of sin

shal turne into their owne heartes: thou shalt see when sinners shall perish: the arme of sinners shall be chrushed and broken: sinners shall wither from the earth: desire not the glorie and riches of a sinner, for thou doest not knowe the subuersion which shall come vppon him: GOD hath giuen him riches to deceiue him therewith: behold the day of the Lorde shall come (a cruell daie and full of indignation, wrath, and furie) to make desolate the earth, and to crush in peeces her sinners within her. The iust man shall reioice; seeing his reuenge and then shall he wash his hands in the bloud of sinners. These and a thousand such sentences more of Scripture, which I omit, vttered by the holy Ghost against sinners, maie instruct vs of their pitiful estate, & of the vnspeakeable hatred of God against them, as long as they persist in sin. Psal. 140. Eccle. 2. Psal. 71. Esa. 13. Psal. 57.

10 Of all these considerations the holie Scriptures doe gather one conclusion greatly to be noted and considered by vs: which is: *Miseros facit populos peccatum*. Sinne bringeth men to miserie. And againe: *Qui diligit iniquitatem, odit animam suam.* He that loueth iniquitie, hateth his own soul. Or as the Angell Raphaell vttereth in other Pro. 14. Psal. 10.

Iob.12. woordes. They which commit sinne are ope enemies to their own soules. Wherefore they lay downe to al men this generall seuere, and most necessary commandement, vpon all the paines before recited: *Quasi à facie colubri fuge peccata.* And

Eccle. 21. Tob. 5. againe: *Cane ne aliquando peccato consentias*: Beware thou neuer consent to sin. For howsoeuer the worlde doth make little account of this matter, of whom

2. Iohn. 3. (as the Scripture noteth:) *The sinner is praised in his lusts, & the wicked man is blessed*: Yet most certaine it is, for that the spirite of God auoucheth it; *Qui facit peccatum, ex Diabolo est*: He which committeth sinne, is of the Diuell. And therefore is to receiue his portion among diuels at the latter day.

The obstinacie of sinners. 11 And is not all this sufficient (dear brother) to make vs detest sinne, and to conceiue some feare in committing thereof? Naie is not all this strong enough to batter their heartes, which liue in state of sinne, and doe commit the same dailie without consideration or scruple? What obstinacy and hardnesse of heart is this? Surelie we see the holie Ghost prophesied truelie of them, when hee saide: *Sinners alienated*

Psal. 57. *from God, are possed with a furie like a Serpent, and like a deafe cockatrice, which stoppe*

stoppeth his eares to the inchanter. This furie, I saie, is the furie of madnesse of wilfull sinners, which stoppe their eares like Serpentes, to all the holy inchantmentes that God can vse against them for their conuersion: that is, to all his internall motions, and good inspirations: to all remorse of their owne consciences to all threatnings of holy scriptures: to admonishments of Gods seruantes: & to all the other meanes which God doeth vse for their saluation.

12 Good Lorde, who would wittingly commit anie sinne, for the gaining of ten thousande worldes, if hee considered the infinite damages, hurtes, inconueniences, and miseries which do come by the comming of one sinne? For first, he that in such sort sinneth, leeseth the grace of God, which was giuen him: which is the greatest gift that God can giue to a creature in this life, and consequently hee leeseth all those thinges which did accompanie that grace: as the vertues and giftes of the holy ghost, whereby the soule was beautified in the sight of her spouse, & armed against the assaultes of her enemies. Secondly he leeseth the fauour of God, and consequently his fatherly protection, care, & prouidence ouer him, and

The losses that come by sinne.

Isa. 11. & ser. Ibid.

gaineth him to bee his professed enimy. Which how great a losse it is, we may esteeme by the state of a worldlie courtier, which shoulde leese the favour of an earthly Prince, and incurre mortall hatred by the same. Thirdly he leeseth all inheritaunce, claime, and title to the kingdome of heauen, which is due onely by grace, as Saint Paul noteth: & consequently depriueth himselfe of all dignities and commodities following the same in this life: as the condition & high priuiledge of a sonne of God, the communion of Saintes, the protection of Angels and the like. Fourthly, he leeseth the quiet ioy, and tranquillity of a good conscience, and all the fauours, cherishments, consolations, and other comfortes, wherewith the holy Ghost is wont to visite the minds of the iust. Fiftly, he leeseth the reward of all his good woorkes doone since hee was borne, and whatsoeuer he doeth, or shall doe while he standeth in that state. Sixtly, hee maketh himselfe guilty of eternall punishment, & ingrosseth his name in the booke of perdition, & consequently, bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritour of hel fire to be in the power of the diuel, and his an-

Rom. 3.

gels

gels, to be subiect to al sinne and temptation of sinne: and of his soule (which was before the temple of the holy Ghost, the habitation of the blessed Trinity, and place of repose for the Angels to visite) nowe to bee the nest of scorpions, and dungeons of Diuels, and himselfe a companion of the miserable damned. Lastly, hee abandoneth Christ, and renounceth the portion hee had with him, making himself a persecutor of the same by treading him vnder his feete. And crucifying him againe, and defiling his bloude, as the Apostle saieth, in sinning against him, vvhich died for sinne, and therfore the same Apostle pronounceth a marueilous heauie sentence against such in these wordes: *If vve sinne wilfully nowe after we haue receiued knowledge of the truth there remaineth no more sacrifice for sinnes: but rather a certaine terrible expectation of iudgement, and emulation of fire, which shall consume the aduersaries.* To which Saint Peter agreeth, when hee saith: *It had beene better not to haue knowne the way of iustice, thã after such knowledge, to slide back againe from the holy commandement which was giuen.* Heb. 10. Heb. 6. Rom. 16. Heb. 10. Rom. 16. 1. Pet. 2.

13 Now then let our worldlings go & solace themselues with sinne as much as they will: let them excuse and pleasantly Excuse of sinne.

defende the same, saying: Pride is but a point of gentry: gluttony, good fellowshippe: lechery, and wantonnesse, a tricke of youth, and the like: they shall finde one daie that these excuses will not be receiued: but rather that these pleasant deuises, will bee turned into
Gal. 6. teares. They shall proue that GOD will not be iested with, but that hee is the same God still, and will aske as seuere account of them, as he hath done of others before: although it please not them nowe to keepe anie account of their life at all: but rather to turne all to disporte and pleasure, perswading themselues, that howsoeuer God hath dealt with others before: yet hee will forgiue al to them: but the holy scripture reasoneth after another maner, which I would haue euerie wise Christian to consider.

Rom. 13. 14 Saint Paul comparing the Iewes sinnes with ours, maketh this collection: *If God spared not the naturall boughes, take heede least he spare not thee.* And therupon hee inferreth this admonition: *Noli altum, sapere. sed time:* Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the olde and the new lawe: he that broke the law of Moses, being conuicted by two or three witnesses,

witnesses, dieth for the same without commiseration or mercy: & howe much more grieuous punishment doth he deserue, which breaking the law of Christ by wilfull sinne, treadeth the son of God vnder his feet, polluteth the bloude of the new testament, and reprocheth the holy Ghost? In like maner: reasoneth S. Peter & Saint Iude touching the sinne of Angels and ours. If God spared not the Angles when they sinned, but did thrust them downe to hell, there to be tormented, and to bee kept into iudgement with eternall chaines vnder darckenesse: how muchlesse will he spare vs? And againe, if the Angels which passe vs in power & strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe in another place, he reasoneth thus: If the iust man shall hardly be saued, where shall the wicked man and sinner appeare? By which examples we are instructed to reason in like sort: If God hath punished so seuerely one sinne in the Angels; in Adam & in others before recited: what shall I looke for, which haue committed so many sinnes against him? If God haue damned so manie for lesser sinnes than mine bee: what will he doe to mee for greater? If God hath borne longer

Heb. 10.

1. Pet 2. Ep. Iud.

2. Pet. 2.

3. Peter. 4.

A good maner of reasoning.

with me, than he hath done with many other, whom he hath cut off without giuing them time of repentaunce: what reason is there, that he shoulde beare longer with me? If Dauid and other after their sinnes forgiuen them, were neuertheleſſe ſo ſharpely chaſtiſed: what punishment remaineth for me either here, or in the world to come, for ſo many, and ſo grieuous ſinnes committed?

Mat.7. Luc.13. If it be true that our Saiour saieth, that the waie is harde, and the gate narrow whereby men go into heauen, and that they ſhall anſwere for euery idle woord

Mat.12. before they enter there: what ſhall become of mee which doe liue ſo eaſie a life, and doe keepe no accounte of my deedes, and much leſſe of my wordes? good mē in oldtime did take ſuch paine in the waie of their ſaluation, and yet (as Saint Peter saieth) the verie iuſt were ſcarce ſaued: vvhat a ſtate am I in, which take no paine at all, but do liue in all kinde of pleaſure and worldly delightes?

15 Theſe kindes of conſequents were more true & profitable for vs, where we might enter into ſome conſideration of our owne danger: & into ſome fear of the iudgements of God, for want whereof the moſt part of ſins amongſt Chriſ-

ſtia

ſtians are committed: for ſo the holy Scripture deſcribing diuerſe cauſes of wickednesſe among men, putteth theſe two for principall. Firſt the flatterie of the worlde: *Quoniam laudatur peccator in deſiderijs animæ ſuæ:* For that the Pſal.9. ſinner is praiſed in his luſtes. And ſecondly: *Quia auferuntur iudicia tua à facie eius:* for that thy iudgementes (O Lorde) are not before his face. And on the contrary ſide, ſpeaking of himſelfe he ſaith: *I haue kept the waies of the Lord, and haue not behaued my ſelfe impiouſlie towardes God.* And he giueth the reaſon hereof immediately: *For that all his iudgments are in my ſight.* And againe, *I haue* Pſal.118. *feared thy iudgementes, O Lorde.* And againe: *I haue beene mindefull of thy iudgmentes.* And how profitable this feare is, hee ſheweth in the ſame place, demaunding this feare moſt inſtantlie at Gods handes: for ſo he prayeth: *Strike my fleſhe through with feare, O Lorde.* And Saint Paul (after hee had ſhewed to the 2.Cor.5. Corinthians that *Wee muſt all bee preſented before the iudgement ſeate of Chriſt*) maketh this concluſion: *Wee knowing therefore theſe thinges, doe perſwade the feare of the Lorde vnto men.* And Saint Peter after a long declaration of the maieſtie of God, and Chriſt nowe raigning in

How neceſarie it is feare.

heauen,

heauen, concluded thus: *If then you call him father, which doth iudge euerie man according to his woorkes without exception of persons: doe you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson, no doubt, for all men, but speciallie for those which by reason of their sinnes and wicked life, do remaine in displeasure and hatred of God, and hourelie subiect (as I haue shewed) to the furie of his iudgementes which if they once fall into, they are both irreuocable, and intollerable: and they may bee fallen into as easilie, and by as many waies, as a man maie come to death, which are infinite, especiallie to them who by their wickednesse haue lost the peculiar protection of God, and so consequentlie of his Angels too (as I haue shewed) and haue subiected themselues to the feendes of darkenesse, who doe nothing else but seeke their destruction both of bodie and soule, with as great diligence as they can. What wiseman then would but feare in such a case? Who could eate, or drinke, or sleepe quietly in his bed, vntill by true and harty repentance, he had discharged his conscience of sinne? A little stone falling from the house vpon his head: or his horse tumbling vn-

The danger of them which liue in sinne.

der

der him as hee rideth: or his enemies meeting him on the high-way: or an ague comming with eating or drinking a little too much: or ten thousand meanes besides (whereof he standeth daily and hourely in danger) maie rid him of this life, and put him in that case, as no creature of this world, or any continuance of time shalbe able to deliuer him thence againe, And who then would not feare? who would not tremble?

19 The Lord of his mercy giue vs his holy grace, to feare him as we should do, and to make such account of his iustice, as he by threatning the same would haue vs to doe. And then shal not we dally the time. but resolue our selues to serue him whiles he is content to accept of our seruice, and to pardon vs all our offences, if we would once make this resolutiō from our heart.

CHAP. VII.

Another consideration for the further iustifying of Gods iudgments and declaration of our demerites, taken from the maiestie of God, and his benefites towardes vs.

ALbeit the most parte of Christians thorough their wicked life arriue not to that estate vvherein holy Dauid

was

.118. vvas, vvhen he had saide to God. *Thy iudgementes, O Lorde, are pleasant vnto mee*, as indeede they are to all those that liue vertuously, and haue the testimonie of a good conscience: yea at leastwise, that wee maie saie with
al.18. the same Prophet, *The iudgementes of the Lorde are true, and iustified in themselues.* And againe, *Thou art iust, O Lorde, and thy iudgement is right.* I haue thought good to adde a reason or two moe in this Chapter, vvhereby it may appeare how great our offence is towardes GOD, by sinning as wee doe, and howe righteous his iudgements and iustice are against vs for the same.

e maie- 2 And first of all is to be considered the
e of God. maiesty of him against whom we sinne: for most certaine it is (as I haue noted before) that euerie offence is so much the greater, and more grieuous, by how much greater and more noble the person is against whom it is done, & the party offending more base and vile. And in this respect (God to terrifie vs frō offending him) nameth himselfe often with
n. certain titles of maiesty, as to Abraham *I am the almighty Lord.* And againe, *Heauē*
17. *is my seat, & the earth is my footestoole.* And
6. againe he commanded Moses to saie to the

the people in his name, this ambassage, *Harden not your neckes anie longer, for that your Lorde and God, is a God of Gods, and a Lord of Lordes a great God, both mighty and terrible, which accepteth neither person, nor bribes.* Deut. 10.

3 First then I say, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuouslie offended in this life. We see in this world, that no man dareth to offend openly, or saie a word against the maiesty of a prince within his owne dominions, and what is the maiestie of al the princes vppon earth, compared to the thousandth part of the maiestie of god, vvho with a vvoorde made both heauen and earth; and all the creatures therein, and with halfe a word can destroy the same againe: whom all the creatures which hee made, as the Angels, the heauens, and all the elements besides, doe serue at a becke, and dare not offend? Only a sinner is he which imboldeneth himselfe against this maiestie, and feareth not to offend the same, whome the Angels doe praise, the dominions doe adore, the powers doe tremble, and the highe heauens, together with Cherubinnes, and Psal. 148. Iob 9.

and Seraphins doe daily honour and celebrate.

4 Remember then (deare brother) that euery time thou doest commit a sinne thou giuest as it were a blow in the face to this God of great maiestie, who (as Saint Paul saith;) *Dwelleth in an vnaccessible light: vvhich no man in this world can abide to looke vpon:* As also it appeareth by the example of Saint Iohn Euangelist, who fell downe dead for very feare at the appearaunce of Christ vnto him; as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same: God aunswered, that no man could see him and liue: but yet (to satisfie his request, and to shew him in part what a terrible and Glorious God he was) he told Moses that he should see some piece of his glory: but he added that it was needefull he should hide himselfe in the hole of a rocke, and be couered with Gods owne handes for his defence, while God (in some measure of his maiestie) did passe by in glorie. And when he was past, God tooke away his hande, and suffered, Moses to see his hinder partes only, which was notwithstanding most terrible to behold.

1. Tim. 6.

Apoc. 1.

Exod. 33.

5 The

5 The Prophet Daniell also describeth the maiestie of this God shewed vnto him in a vision, in these words, *I did see*, saith he, *when the thrones were set, and the olde of many daies sate downe: his apparell was as white as snow: his haire like vnto pure woll, his throne was of a flame of fire, and his chariots were burning fire: a swift flud of fire came from his face, a thousand thousandes did serue him, and tenne thousand hundred thousands did assist him: hee sate in iudgement and the bookes were opened before him.* Dan. 7. All this and much more is recorded in scripture, to admonish vs thereby what a prince of maiesty he is whom a sinner offendeth.

6 Imagine now (brother mine) that thou seest this great king sitting in this chaire of maiesty, with chariots of fire, vnspeakeable light, and infinite millions of angels about him, as the scripture reporteth imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, & trembling at his maiestie, and most carefully attending to doe that for which he created them: as the heauens to mooue about: the earth to bring foorth sustenance: & the like. Imagine further that thou seest all these creatures (howe big or litle soeuer they be) to hang and depende

A contemplation of the maiesty of God.

pend onely of the power and vertue of God whereby they ſtande, moue, and conſiſt: and that there paſſeth from God to each creature in the world, yea to euerie part that hath motion or beeing in the ſame, ſome beame of his vertue: as from the ſunne, wee ſee infinite beames to paſſe into the aire. Conſider, I ſay, that no one parte of any creature in the worlde, as the fiſh in the ſea, the graſſe on the grounde, the leaues of trees, of the partes of man vppon the face of the earth, can growe, mooue, or conſiſt, without ſome little ſtreame of vertue, and power to come to it continually from God. So that thou muſt imagine God to ſtand as a moſt glorious ſun in the middeſt, & from him to paſſe foorth infinite beames or ſtreames of vertue to all creatures that are, either in heauen, earth, the aire, or the water, and to euery part thereof: and vpon theſe beames of his vertue all creatures to hang: and if hee ſhould ſtop but any one of them, it would deſtroy and annihilate preſently ſome creature or other. This I ſay, if thou ſhalt conſider touching the Maieſty of God & the infinite dread that all creatures haue of him, except only a ſinner, for the diuels alſo doe feare him, as S. Iames ſaith, thou wilt

vvilt not maruell of the seuere iudgement of GOD appointed for his offence. For sure I am, that very shame of the worlde maketh vs to haue more regarde in offending the poorest friend we haue in this life, than a wicked man hath in offending God: vvhich is an intollerable contempt of so great a maiesty.

7 But now if we adioyne to this contéplation of maiestie, another consideration of his benefits bestowed vppon vs, our default would grow to be farre greater: for that to iniury him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fearce an hart, no not amongst brute beasts, but that it might be woone with curtesie and benefites, but much more amongst reasonable creatures doeth beneficence preuaile, especially if it come from great personages, whose loue & friendship (declared vnto vs but in small gifts) doeth greatly binde the hearts of the receiuers to loue them againe.

A consideration of the benefits of God.

8 Consider then (deare Christian) the infinite good turnes and benefits which thou hast receiued at the handes of this great God, thereby to winne thee to this loue, & that thou shouldest leaue off to offend

offende and iniurie him, and albeit n
tongue created either of man or Ange
can expresse the one halfe of these gifte
which thou hast receiued from him, o
the value of them, or the great loue an
harty good will wherewith he bestowe
them vpon thee: yet for some memori
sake, I will repeat certaine generall an
principall points thereof, whereunto th
rest maie be referred.

The benefite of creation,

9 First then he hath bestowed vpon thee, the benefit of thy creation, where by hee made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnes of this benefite maie partely be conceiued, if thou doe imagine thy selfe to lacke but any one part of thy body, as a legge, an arme, an eie, or the like: and that one shoulde freelie giue the same vnto thee: or if thou wantest but anie one sense, as that if thou were deafe, or blind and one shoulde restore sight or hearing vnto thee: howe wouldest thou esteeme of this benefite? How much wouldest thou professe thy selfe beholding vnto him for the same? And if the

gift

gift of one of these partes onely woulde seeme such a benefite vnto thee: howe great oughtest thou to esteeme the free gift of so many parts together?

10 Adde to this now (as I haue saide) that hee hath created thee to the likenesse of no other thing, but of himselfe, to no other ende, but to be his honorable seruant in this worlde, and his compartner in kinglie glorie for all eternitie to come: and this he hath done to thee being only a piece of dirt or clay before. Nowe imagine thou of what manner of loue proceedeth this. But yet ad further, howe hee hath created al this magnificent world for thee, and al creatures thereof to serue thee in this businesse: the heauen to distinguish times & seasons, & to giue thee light: the earth the aire, and vvater to minister most infinite varietie of creatures for thy vse and sustenance: and hath made thee Lord of all, to vse them for thy comfort and his seruice. And what magnificent giftes are these? And what shameful ingratitude is it, to turne the same to the dishonour and iniury of so louing a giuer as thou dost, by vsing them to serue thee in sinne?

11 But yet consider a litle further, the benefit of thy redemption, much greater

The benefit of redemption.

ter than all the former: which is, that thou hauing loſt all thoſe former benefites againe, and made thy ſelfe guiltie by ſinne of eternall puniſhment vvhereto the Angels were now deliuered for their ſinne committed before: GOD choſe to redeeme thee and not the Angels, and for ſatiſfying of thy fault, to deliuer his owne onlye ſonne to death for thee. O Lord, what hart can conceiue the greatneſſe of this benefit? Imagine thy ſelfe (being a poore man) haddeſt committed a grieuous crime againſt a Kings maieſtie, together with ſome great man of his chiefeſt nobilitie, and that the King beeing offended highly vvith you both ſhoulde notwithſtanding pardon thee, and put the noble man to death, and further alſo (being no other waye to ſaue thy life) ſhould laye the paine of death due to thee, vppon his onelie ſonne and heire for thy ſake: how much wouldſt thou thinke, that this king loued thee? Howe greatlie wouldeſt thou eſteeme thy ſelfe beholden and bounden to that young prince, which ſhould offer himſelfe to his fathers iuſtice to die for thee a poore worme (and not for the noble man, as he would not die for the noble man, as hee would not die for the Angels) & to put his head in the halter

1. Pet. 2.

for

for thine only offences? Couldest thou euer haue the hart to become enemie to this man after, or willingly and wittingly to offend him? And yet such is our case, & much more bounden towards Christ and his father whom most of vs notwithstanding do daily offend, dishonour, and iniury by sin.

12 But yet there follow on moe benefites of God vnto vs, as our vocation and iustification: vocation whereby hee hath called vs from infidelity, to the state of Christians: and thereby made vs partakers of this our redemption, which infidels are not. For albeit hee paide the ransome for all in generall: yet hee hath not imparted the benefit thereof to all, but, to such onely as best it pleased his diuine goodnesse, to bestow it vpon. After which followed our iustification, whereby we were not onely set free from all our sinnes committed before, and from all paine and punishment due for the same: but also our soules beautified and inriched vvith his holie grace, accompanied vvith the vertues theologicall, as faith, hope, and charitie, and vvith the giftes of the holie Ghost: and by this grace vvee are made iust and righteous in the sight of God, and intitled to

The benefits of vocation & iustification.

Rom. 8. 1. Cor. 1.

Rom. 5. 1. Cor. 13. Esai. 11.

the

the most blessed inheritance of the kingdome of heauen.

The benefit of the sacraments.

13 After these doe insue a great number of benefites togither (as to vs being nowe made the children and deare friendes of God) and euerie one of them, of infinite price and value. As the gifte of the holie Sacraments, left for our comforte and preseruations, being nothing else but conduites to conuay Gods grace vnto vs, especially these two which appertaine to all, to witte, the sacrament of baptisme, and of his blessed bodie and bloud, whereof the first is to purge our soules from sinne, the second to feede and comfort the same after shee is purged. The first is a bath made of Christ his owne bloud to wash and bath our woundes therein: the second is a most comfortable and rich garment, to couer our soule withal after she is washed. In the first, Christ hath substituted in his place his spouse the Church to pronounce in his name remission of sinnes: in the second he hath left himselfe, and his own flesh and bloud Sacramétally to be a pretious foode o cherish her withall.

The vse of sacraments.

The benefit of preseruation, and inspiration.

14 Besides all these, there is yet another gifte named our preseruation, whereby God hath preserued vs from so

many

many daungers into which others haue fallen, and wherein we had fallen also if Gods holy hande had not stayed vs: as from superstition, heresie, and infidelity, and many other grieuous sinnes: and especially from death and damnation, which long agoe by our vvickednesse wee deserued to haue beene executed vpon vs. Also there are the benefites of godly inspirations and admonitions, vvhereby God hath often both knocked inwardly at the dore of our conscience, and vvarned vs outwardly by so many vvaies and meanes: as are good bookes; good sermons; good exhortations; good company; good example of others, and a hundred meanes else, which he at diuerse times hath and doth vse, thereby to gaine vs and our soules vnto his externall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweet seruice. Apoc. 3.

35 All which rare and singular benefits being measured, either according to the value of themselues, or according to the loue of that hart from which they doe proceede, ought to moue vs most vehemently, to gartitude towardes the giuer: which gratitude should be to resolue our selues at length to serue him

vnfainedly, and to preferre his honour before all woorldelie or mortall respectes vvhatsoeuer. Or if we cannot obtaine so much of ourselues: yet at leastwise not to offend him any more by our sinnes and wickednesse.

16 There is not so fierce or cruell a nature in the vvoorlde (as I noted before) but is mollified, allured, and wonne by benefites: and stories do make reporte of straunge examples of this kinde, euen among bruite beastes, as of the gratitude of Lions, dogs, and the like, towardes their masters and benefactors. Only an obstinate sinner hee, among all the sauage creatures that are, whome neither benefits can moue, nor curtesies can mollifie, nor promises can allure, nor giftes can gaine to the faithfull seruice of god his Lord and master.

Aelian. in hist. anima.

The intollerable ingratitude of a sinner.

17 The greatest sinner that is in the worlde, if he giue his seruant but twenty nobles a yeare, or his tenant some litle farme to liue vppon, and if for this they serue him not at a backe: he crieth out of their ingratitude; and if they should further maliciously seeke to offend him, or to ioyne with his professed enemies gainst him, howe intollerable a man

would it seeme in his sight? And yet he himselfe dealing much more ingratefullie and iniuriouslie vvith GOD, thinketh it a matter of no consideration, but easilie pardonable. I saye, he dealeth more ingratefull with GOD, for that hee hath receiued a thousande for one, in respecte of all the benefites that a mortall man can giue to another: for hee hath receiued al in al from God: the bread which he eateth: the grounde vvhich hee treadeth: the light vvhich hee beholdeth: together with his eies to see the sunne: and finallie whatsoeuer is within, or without his bodie: as also the minde with the spirituall giftes thereof, whereof each one is more vvorth than a thousande bodies. I saie also that he dealeth more iniuriouslie vvith God, for that notwithstanding all these benefites, hee serueth Gods open enemie the Diuell, and committeth dayly sin and wickednesse which GOD hateth more then anye hearte created can hate a mortall enemie, being that in verie deede, which persecuted his sonne our Sauiour, with such hostility, as it took his most precious life from him, & nayled him fast to the wood of the crosse.

Sin persecuted Christ vnto death

Gods complaint against sin.

18 Of this extreame ingratitude and

iniurie, GOD himselfe is inforced
complaine in diuers places of the scri
Psal.34. ture, as where he saith: *Retribuebant*
hi mala pro bonis: They returned
home euill for good. And yet mu
more vehementlie in another place
calleth the heauens to witnesse of
iniquity, saying: *Obstupescite cæli su*
Ierem.2. *hæc*: O you heauens be you astonish
at this. As if he should say by a figu
tiue kinde of speech, go out of your wi
you heauens with maruell, at this incr
dible iniquitie of man towardes
For so he expoundeth the whole m
Esai.2. ter more at large in another place:
dite cæli, & auribus percipe terra: Ha
ken yee heauens, and thou earth be
hither thine eares. *Filios enutrini*
exaltaui, ipsi autem sprouerunt me
haue nourished vp children, and ha
exalted them, and now they contem
mee. What a pitifull complaint is t
of God against most vile and ba
wormes of the earth? But yet GO
amplifieth this iniquitie more by
taine examples and comparisons:
Oxe (saith he) *knoweth his owner*,
the asse knoweth the manger of his L
and Master: *but yet my people knowe*
mee: *woe bee to the sinfull nation, to the*
ple lode with iniquity, to this naughty seed
wi

wicked children. What complaint can be more vehement than this? What threatning can be more dreadfull than this woe, comming from the mouth of him which maie punish vs at his pleasure?

39. Wherefore (deare brother) if thou haue grace, cease to be vngratefull to God any longer: cease to offende him which hath by so many waies preuented thee with benefites: cease to render euill for good, hatred for loue: contempt for his fatherly affection towards thee. He hath done for thee al that he can, hee hath giuen thee that thou Isai. 4.
art: yea and (in a certaine manner) all that he is woorth himselfe: and meaneth besides to make thee partaker of all his glorie in the woorlde to come, and requireth no more of all this at thy handes, but loue and gratitude O (dear brother) why wilt thou not yeeld him this? Why wilt thou not doe as much to him, as thou wouldest haue another man to do to thee, for lesse than the ten thousand part of these benefites which thou hast receiued? For I dare well saie, that if thou haddest giuen a man but an almes at thy doore, thou wouldest thinke him bound to loue thee for it, albeit thou hadst nothing in thee.

worth loue beſides. But now thy Lor
(beſides theſe his giftes) hath infinit
Cauſes of loue in god beſides his benefites. cauſes to make thee loue him, that i
all the cauſes vvhich anie thing in th
worlde hath to purchaſe loue, & infinit
more beſides: for, if all the perfection
of all thinges created in heauen and i
earth (which doe procure loue) vver
put togither in one, as all their bea
tie, all their vertue, all their nobility
all their goodneſſe, and the like: ye
thy Lorde and Sauiour whom thou con
temneſt, doeth paſſe all this, and tha
by manie and infinite degrees: for tha
hee is not onelye, all theſe things to
gether: but alſo hee is verie beauty i
ſelfe: vertue it ſelfe: wiſedome it ſelf
ſweetneſſe it ſelfe; nobility it ſelfe: good
neſſe it ſelfe: and the verie fountaine an
welſpring wherhence all theſe things a
deriued by little peeces & parcels vn
his creatures.

20 Be aſhamed then (good chriſtian)
of this thy ingratitude, to ſo great, ſ
good and bountifull a Lorde: and reſol
thy ſefe for the time to come, to amend
A prayer. thy courſe of life, & behauiour towarde
him. Saie vvith the Prophet, which ha
Pſal 24. leſſe cauſe to ſay than thou: *Domine prop
tiare peccato meo: multum eſt enim.* O Lor
pardon me mine offence: for it is gre

in thy sight, I knowe there is nothing (O Lorde) which doth so much displease thee, or drie vppe the fountaine of thy mercy, and so bindeth thy handes from dooing good, as ingratitude in the receiuers of thy benefites, wherein hither I haue exceeded all other: but I haue done it, O Lord, in mine ignorance, not considering thy gifts vnto mee, nor what account thou wouldest demaunde againe of the same. But now seeing thou hast vouchsafed to make me worthy of this grace also, whereby to see and knowe mine owne state and default: I hope hereafter by direction of the same grace of thine, to shewe my selfe a better childe towards thee. O Lorde, I am ouercome at the length with consideration of thy loue: and howe can I haue the heart to offende thee hereafter, seeing thou hast preuented me so many waies with benefites, euen when I demaunded not the same? Can I haue handes euermore to sinne against thee, which hast giuen vp thine owne most tender handes, to bee nailed on the Crosse for my sinnes, heretofore? No, no, it is too great an iniurie against thee, O Lord, and woe worth me that haue done it so often heretofore. But by thy holy assistaunce, I trust

not returne to such iniquity for the time to come: which (O Lord) I beseech thee for thy mercies sake, frō thy holy throne of heauen, to say, *Amen.*

CHAP. VIII.

Of what opinion and feeling we shalbee touching these matters, at the time of our death.

The indura tiō of some heart.

THE holy scriptures do teach vs, and experience maketh it plaine, that during the time of this life, thē commodities, preferments, and pleasures of the worlde, doe possesse so strongly the hartes of many men, and doe hold them chained with so forcible inchantments, beeing forsaken also vpon their iust deserts of the grace of God: say and threaten what a man can, and bring against them all the vvhole scripture, euen from the beginning of Genesis, to the ende of the Apocalippes, as indeede it is all against sinne and sinners, yet will it preuaile nothing vvith them, being in that lamentable case, as either they beleeue not, or esteeme not what soeuer is saide to that purpose against their settled life and resolution to the con-

contratie. Of this vve haue infinite examples in Scripture: as of Sodome and Gomorra, with the Cities about, which could not heare the warnings that good Lot gaue vnto them. Also of Pharao, vvhome all that euer Moses coulde doe, either by signes or sayinges, moued nothing. Also of Iudas, who by no faire meanes or threarninges vsed to him by his master, vvoulde change his wicked resolution. But especiallie the Prophets sent from God: from time to time, to disswade the people from their naughtie life, and consequently from the plague s hanging ouer them, do giue aboundant testimonie of this: complaining euery where, of the hardeneſſe of sinners heartes, that would not be moued withall the exhortations, preachings, promises, and thunderinges that they coulde vse. The Prophet Zacharie shall testifie for all in this matter, vvho saith of the people of Israell a litle before their destruction: *Hoc ait Dominus exercituum, &c.* Thus saith the Lord of hosts: iudge iustlie. And so forth And presently he addeth: *And they vvulde not attende, but turning their backes, went awaie and stopped their eares, to the ende they might not heare: and they did put their heartes as an adamant stone, to*

Gen. 19.
Ex. 6. 7. 8. 9
Mat. 26.
Zach. 7.

the ende they might no heare the law, & the wordes which God did send in his spirit by the handes of the former Prophets, whereby Gods great indignation was stirred vp.

2 This then is, and alwaies hath beene the fashion of worldlings, and reprobate persons, to harden their heartes as an adamant stone, against any thing that shall bee tolde them for amendment of their liues, and for the sauing of their soules. Whiles they are in health and prosperity they vvill not know God. As in another place he complaineth: yet as the Prophet saith: *God vvill haue his daie with these men also vvhen hee vvill bee knowen.* And that is, *Cognoscetur Dominus iudicia faciens.* God vvill bee knowen when hee beginneth to doe iudgement. And this is at the daie of death, which is the next dore to iudgement, as the Apostle testifieth, saying: *It is appointed for all men once to die, and after that ensueth iudgement.*

Esa.1.
Psal.9.
Heb.9.

3 This I saie, is the daie of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God wil be knowen to bee a righteous God, and to restore to euerie man according as he hath doone while he liued: as Saint Paul saith, or as the Prophet describeth it: *He will bee knowen then to bee a*

Esa.2.13.4.
37.61.

terrible

terrible God, and such a one as taketh awaie the spirite of Princes, a terrible God to the kinges of the earth. At this day as there will bee a great chaunge in all other thinges, as mirth will be turned into sorrowe: laughinges into weepings: pleasures into paines: stoutnesse into feare: pride into despaire: and the like: so especially will there be a strange alteration in iudgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters; which (as the Scripture saith) *Is accounted holie of the wise of the worlde*: will then appeare in their likenesse, and as it is in verie deede will bee confessed by her greatest enemies, to bee onelie true wisedome: and all carnall wisedome of worldlings, to be meere folly, as God calleth it.

The great change of thinges at the day of death.

1. Cor. 2.

Rom. 8. 1. Cor. 1.

4 This the holy scripture setteth down cleerely, when it describeth the verie speeches and lamentations of the wise men of this worlde at the last daie, saying: touching the vertuous whom they despised in this life: *Nos insensati, &c.* Wee senseleſſe men did esteeme their life to be madnesse, and their ende to be dishonorable; but looke how they are nowe accounted among the children of God, and their portion is with the Saints,

Sap. 5.

Saintes. We haue erred from the way of trueth: and the light of righteousnesse hath not shined before vs: neither hath the Sunne of vnderstanding appeared vnto vs. We haue wearied out our selues in the vvaie of iniquity and perdition, and wee haue walked craggie pathes: but the way of the Lord wee haue not knowen. Hitherto are the woordes of Scripture: whereby wee maie perceiue vvhat great change of iudgement there will bee at the last daie, from that which men haue nowe of all such matters: what confessing of follie: what acknowledging of errour: what heartie sorrowe for laboure lost: what fruitelesse repentaunce for hauing runne awrie. Oh that men woulde consider these thinges now. *We haue wearied out our selues* (saie these miserable men) *in the waie of iniquitie and perdition, and vvee haue walked in craggie pathes.* What a description is this of lamentable vvoorldelinges, who beate their braines dailie, and vvearie out themselues in pursuite of vanitie, and chaffe of this woorlde, for which they suffer notwithstanding more paines oftentimes, than the iust doe in purchasing of heauen? And when they arriue too, at the last daie wearied and worne

out

out vvith trouble and toile, they finde that all their labour is loſt, all their vexation taken in vaine: for that the little pelfe vvhich they haue gotten in the woorlde, and for vvhich they haue ſtruggled for ſo ſore, will helpe them nothing, but rather greatly afflict and torment them: for better vnderſtanding whereof: it is to bee conſidered, that three thinges will principally moleſt them at the daie of their death, and vnto theſe maie all the reſt be referred.

5 The firſt is the exceſſiue * paines vvhich commonly men ſuffer in the ſeparation of ſoule and bodie, which haue liued ſo longe together as tvvo deare friendes, vnited in loue and pleaſure, and therefore moſt loth to part nowe, but onely that they are inforced thereunto. This paine maie partly be conceiued by that, if vve would driue our life but from the leaſt part of our body (as for example out of our little finger, as Chirurgions as woont to doe, when they will mortifie any place to make it breake:) what a paine doeth a man ſuffer before it be dead? What raging griefe doeth hee abide? And if the mortifying of one little part one-

Of the ſoules parting from the bodies. th e firſt matter of miſerie in death.

* Thoſe paines in death are eſpecially to be reſtrained to the death of the worldly. for the godly hat for the mo part a ſing

lar comfort therein.

ly

hee doeth so much afflict vs: imagine what the violent mortifying of all parts together will doe. For wee see that first the soule is driuen by death to leaue the extreame partes, as the toes, feete, and fingers, then the legges, and armes, and so consequentlie one part dieth after another, vntill life bee restrained onelie to the heart, vvhich holdeth out longest, as the principall part, but yet must finally be constrained to render it selfe, though vvith neuer so much paine and resistaunce: vvhich paine howe greate and strong it is, may appeare by the breaking in pieces of the verie stringes and holdes wherewith it was enuironed, through the excessiue vehemencie of this deadlie torment. But yet before it come to this point, to yeelde, no man can expresse the cruell conflict that is betwixt death and her, and what distresses shee abideth in time of her agonie. Imagine that a Prince possessed a goodly Citty in all peace, wealth, and pleasure, and greatlie friended of all his neighbours aboute him, who promise to assist him in all his needes and affaires: and that vppon the sudden his mortall enemie shoulde come and besiege this Cittie, and taking one holde after

millitude
ressing
paines
leath.

after another; one wal after another; one caſtle after another: ſhoulde driue this prince onely to a litle tower, and beſiege him therein, all his other holdes being beaten downe, and his men ſlaine in his ſight, what feare, anguiſh, and miſerie would this prince be in? How oftē would he looke out at the windowes and loope-holes of his tower, to ſee whether his friends and neigbours woulde come to helpe him or no? And if he ſawe them all to abandon him, and his cruel enemy euen readie to breake in vppon him woulde hee not be in a pittifull plight trow you? And euen ſo fareth it with a poore ſoule at the daie of death. The bodie wherein ſhee raineth like a iollie Princeſſe in all pleaſure, whiles it floriſhed, is now battered and ouerthrowen by her enemie, vvhich is death: the armes, legs, and other partes wherewith ſhee vvas fortified, as vvith walles, & wards during time of health, are now ſurpriſed and beaten to the ground, and ſhee is driuen onely to the heart, as to the laſt and extremeſt refuge, where ſhe is alſo moſt fiercely aſſailed in ſuch ſort, as ſhee cannot holde out long. Her deare friends which ſoothed her in time of proſperitie, and promiſed aſſiſtance as youth, phyſicke, and other humane helpes,

helpes, doe not vtterlie abandon her: the enemie will not be pacified, or make anie league, but night and daie assaulteth this Turret wherein shee is, and vvhich nowe beginneth to shake and shiuer in pieces, and shee looketh hourelie when her enemies in most raging and dreadfull maner, will enter vppon her. What thinke you is nowe the state of this afflicted soule? It is no maruell if a wise man become a foole, or a stout worldling most abiect in this instant of extremitie, as vve often see they doe in such sort, as they canne dispose of nothing vvell, either towardes GOD, or the worlde, at this houre: the cause of this extremitie of paines oppressing their mindes, as Saint Augustine also prooueth (or some other vnder his name) and giueth vs there-withall a most excellent fore-warning, if menne vvere so gratious as to followe it: vvhen you shall be in your sickenesse, deare brother (saith hee) O hovve harde and painefull a thing will it bee for you to repent of your faultes committed? And vvhy is this, but onelie for that, all the intention of your minde vvill runne thither, vvhere all the force of our paine is? Many impediments shall let men at

er. 4 & ad at in remo.

that

that day: as the paine of the body, the feare of death, the sighte of Children for the which their fathers shall oftentimes thinke themselues often damned, the weeping of the wife, the flatterie of the worlde, the temptation of the Diuell, the dissimulation of Phisitions for lucre sake, and the like. And beleeue thou (O man) vvhich readest this, that thou shalt quickely prooue all this true vppon thy selfe: and therefore I beseech thee that thou wilt repent before thou come vnto this last daie: dispose of thy house, and make thy testament while thou art thine owne man: for if thou tarry vntill the last day, thou shalt bee ledde whither thou wouldest not. Hitherto are the Authours wordes.

6 The seconde thinge, which shall make death terrible and grieuous to a woldely man, is the suddaine parting (and that for euer and euer) from al the thinges which hee loued most dearely in this life, as, from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly iewels, from wife and children: kindered and friendes, and the like: wherewith hee thought himselfe a blessed man in this life, and nowe to bee plucked

The second matter of miserie in death.

ked from them vpon the ſuddaine, without euer hope to ſee or vſe them againe, oh what a griefe; what a torment will this be? For which cauſe the holy Scripture ſaith: *O mors, quam amara eſt memoria tua, homini pacem habenti in ſubſtantijs ſuis?* O death, how bitter is thy memorie vnto a man that hath peace and reſt in his ſubſtaunce and riches? As who woulde ſay: there is no more bitterneſſe or griefe in the worlde to ſuch a man, than to remember or thinke on death onely, but much more to goe to it himſelfe, and that out of hand, when it ſhall be ſaide vnto him, as Chriſt reporteth it was to the great wealthy man in the Goſpell, which had his barnes full, and was come to the higheſt toppe of felicitie, *Stulte, hac nocte animam tuam repetent a te: quæ autem parasti, cuius erunt?* Thou foole, euen this nighte they vvill take thy ſoule from thee, and then who ſhall haue all that thou haſt ſcraped together?

Ecclc.

Luc. 12.

The ſorrow of leauing all.

7 It is vnpoſſible I ſay for any tongue to expreſſe the doletull ſtate of a worldely man in this inſtant of death, when nothing that euer hee hath gathered together with ſo much labor & toile, and wherein hee was woont to haue ſo much con-

confidence, will now doe him good anie longer, but rather afflict him with the memorie thereof, considering that he must leaue all to others, and go himselfe to giue account for the getting and vsing of the same (perhaps to his eternal damnation) whiles in the meane time other men in the woorld doe liue merrilie and pleasauntlie vppon that he hath gotten, little remembring, and lesse caring for him, vvhich liueth perhappes burning in vnquenchable fire, for the riches lefte vnto them. This is a wofull and lamentable point, which is to bring manie a man to great sorrow and anguishe of hearte at the last day, vvhen all earthlie ioies must be left, all pleasures and commodities for euer abandoned, Oh what a dolefull daie of parting vvill this bee? What wilt thou say (my friende) at this daye when all thy glory, al thy wealth, all thy pompe is come to an ende? What art thou the better novve to haue liued in credite with the world? In fauour of Princes? Exalted of men? Feared, reuerenced and aduanced: seeing now all is ended and thou canst vse these thinges no more?

The third matter of miserie in death.

8 But yet there is a thirde thing which more than all the rest will make this

this day of death to bee troublesome and miserable vnto a worldelie man, and that is, the consideration what shall become of him, both in body & soule. And for his body; it will be no small horrour to thinke that it must inherite serpents, beasts, and wormes, as the Scripture saith, that is, it must be cast out to serue for the foode of vermines: that bodie I meane which was so delicately handled before, with the varietie of meates, pillowes, and beds of downe, so trimmely set forth in apparell, and other ornamentes, whereupon the winde might not blow, nor the sunne shine: that bodie, I saie, of whose beautie there was so much pride taken, and vvhereby so great vanitie & sinne was committed: that body, which in this world was accustomed to all pampering & coulde not abide no austerity or discipline, must now come to be abãdoned of all men, and leste onely to be deuoured of wormes. Which thing albeit it cannot but breed much horror in the hart of him that lyeth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shal haue touching his soule: as what shall become of it? Whether it shall goe, after this departure out of the bodie? And then considering that it must goe

Eccle. 10.

The cogitation of the bodie.

to

to the iudgement seate of GOD, and there to receiue sentence either of vnspeakeable glorie, or insupportable paines: hee falleth to consider more in particular the dãger thereof by comparing Gods iustice and threates, sette downe in Scripture against sinners, with his owne life: he beginneth to examine the witnesse, which is his conscience, and hee findeth it readie to laie infinite accusations against him, when hee commeth to the place of iustice.

9 And now, deare brother, beginning the miserie of this man. For scantlie there is not a seuere saying of God in all the Scripture, which commeth not now to his minde, to terrifie him with all at this instant: as, *If thou wilt enter into life, keepe the commandementes.* Mat. 19. *He that saith he knoweth God, and keepeth not his commaundementes, is a lyar.* 1. Iohn. 2. *Manie shall saie vnto mee at that daie, Lorde, Lorde &c.* Mat. 7. *Not the hearers of the Law, but the doers of the law, shal be iustified. Goe from mee all yee workers of iniquitie into everlasting fire.* Rom. 2. Luc. 13. *Doe not you knowe, that wicked men shal not possesse the kingdome of God? Bee not deceiued, for neither fornicatours, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor sodomites, nor theeues,* 1. Cor. 6.

Rom. 8. *nor couetous men, nor drunkardes, nor backbiters, nor extortioners, shall euer possesse the kingdome of God. If you liue according*
Gal. 5. *to the flesh, you shall die: and the workes of the flesh, are manifest, as fornication, vncleannesse, wantonnesse, luxurie, poisoninge, enmities, contentions, emulations, hatred, strife, dissentions, sectes, envie, murder, drunkennes, gluttonie, and the like. Wherfore*
1. Cor. 5. Ierem. 2. Apoc. 20. 2. Pet. 2. *I foretell you, as I haue tolde you before, that they which doe these thinges shall neuer attaine to the kingdome of God. We must all bee presented before the iudgement seate of Christ, and euerie man receiue particularlie according as he hath done in this life, good or euill, euerie man shall receiue according to his woorkes. God spared not the Angels*
1. Pet. 4. *when they sinned. You shall giue account of everie idle worde at the day of iudgement.*
Mat. 19. *If the iust shal scarce be saued, where shall the wicked man and sinner appeare? Few are saued and a rich man shall hardely enter into the kingdome of heauen.*

10 All these things (I saie) and a thousande more touching the seueritie of Gods iustice, and the account which shal be demaunded at that daie, wil come into his minde that lyeth a dying, and our ghostly enemye (which in this life laboured to keepe these thinges from our eies, thereby the easier to draw vs

to

to sinne) will now lay all and more too, before our face, amplifying and vrging euery pointe to the vttermost: alleadging alwaies our conscience for his vvitnesse. Which when the poore soule in dying cannot deny, it must needes terrifie her greatly. for so wee see that it doth daily, euen many good and vertuous men. Saint Ierem reporteth of holie Saint Hilariã, whose soule being greatly afeard, vpon these considerations to go out of the body: after long conflict, hee tooke courage in the ende, and saide to his soule, Go out my soule, go out: why art thou afeard: thou hast serued Christ almost threescore and ten yeares, and art thou now afeard of death? But if so good a man was so afeard at this passage yea, such a one as had serued God, with al purity of life, & perfect zeale for threescore and tenne yeares togither: vvhat shall they bee, which scarce haue serued God truely one daie in all their liues, but rather haue spent all their yeares in sin, and vanity of the worlde? Must not these men be needes in great extremity at this passage? Iere. in vit. Hilar. Abb.

11 Nowe then (deare Christian) these thinges being so, that is, this passage of death beeing so terrible, so daungerous and yet so vnauoidable as it is: seeing so many

many men perish, and are ouerwhelmed daily in the same, as it cannot be denied but there do: and both holy scriptures and ancient fathers doe testifie it by examples and recordes vnto vs: what man of discretion vvoulde not learne to bee wise by others mens daungers? Or vvhat reasonable creature vvould not take heede, and looke about him, being warned so manifestly, and apparantly, of his owne perill? If thou be a Christian, and dost beleeue indeed the things which Christian faith doeth teach thee: then doest thou know and most certainly beleeue also, that of what state, age, strength, dignity, or condition so euer thou bee nowe, yet that thou thy selfe (I say) which now in health and mirth readest this, and thinkest that it little pertaineth to thee, must one of these daies, and it may bee shortly after the reading hereof, come to prooue all these thinges vppon thy selfe, which I haue here written: that is, thou must with sorrow and griefe bee inforced to thy bed, and there after all thy struglings vvith the dartes of death, thou must yeelde thy body, vvhich thou loues so much, to the baite of wormes, & thy soul to the triall of iustice, for her dooinges in this life.

12 Imagine then (my friend) thou I say which art so fresh and frolike at this day, that the ten, twenty, or two years, or (it may be) two monethes, which thou hast yet to liue, were now ended, and that thou were euen at this present, stretched out vpon a bed, wearied and worne with dolor and paine, thy carnall frendes about thee weeping and howling, the Phisitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumb in most pitifull agony, expecting from moment to moment, the last stroke of death to be giuen thee. Tell me in this instant, what would all the pleasures and commodities of this world do thee good? What comfort would it bee to thee, to haue beene of honour in this world, to haue been rich, and purchased much to haue borne office, and beene in the Princes fauour? To haue left thy children or kindered wealthy, to haue trodden downe thine enemies, to haue flitted much, and borne great sway in this life? What ease (I say) or comforte woulde it be to thee, to haue beene faire, to haue been gallant in apparell, goodly in personage, glittering in golde, woulde not all these thinges rather afflict than coforte thee at this instant? For nowe

A very profitable consideration.

shouldest thou see the vanity of these trifles; nowe woulde thy heart begin to say within thee: O folly and miserable blindnesse of mine! Lo here is an end now of all my delightes and prosperities: all my ioies: all my pleasures: al my mirth: all my pastimes are nowe finished: where are my friends which were woont to laugh with me? My seruauntes woont to attende mee, my children woont to disport mee? Where are all my coches and horses, wherewith I was woont to make so goodly a shewe, the cappes and knees of the people woont to honor me, the troupes of suters following me? Where are all my daliances and trickes of loue: all my pleasant musick: all my gorgious buildinges: all my costly feasts and banquetings? And aboue all other, where are my deare and sweete friendes, who seemed they would neuer haue forsaken mee? But all are nowe gone, and haue left me here alone to answere the reckoning for all, and none of them will doe so much as go with mee to iudgmẽt, or to speake one word in my behalfe.

The cogitation and speech of the soule at the day of death.

13 Wo worth to me, that I had not foreseene this day sooner, and so haue made better prouision for the same: it is nowe too late, and I feare me, I haue purcha-

purchaſed eternall damnation, for a little pleaſure, and loſt vnſpeakeable glory, for a floting vanitie. O how happy and twiſe happy are they, which ſo liue as they maie not be afeard of this day! I nowe ſee the difference betwixt the endes of good and euill, and matuel not though the Scriptures ſaie of the one, *The death of Saintes is precious*. And of the other: *The death of a ſinner is miſerable*. Oh that I had liued ſo vertuouſlie as ſome other haue done, or as I had often inſpirations from God to do: or that I had done the good deeds I might haue done: how ſweet and comfortable would they be to me now in this my laſt and extremeſt diſtreſſe? Pſal. 115. Pſal. 33.

14 To theſe cogitations and ſpeeches (deare brother) ſhall thy hearte be inforced, of what eſtate ſoeuer thou be, at the houre of death, if thou doe not preuent nowe by amendment of life, which onelie can yeelde thee comforte in the ſorrowefull daie. For of good men the iudge himſelfe ſaith: *His autem fieri incipientibus, reſpicite, & leuate capitæ veſtra, quoniam appropinquat redemptio veſtra*. When theſe thinges beginne to come vppon other men, doe you lifte vppe your heades, for that your redemption commeth on, from Luc. 21.

the labours and toiles of this world. And the holy Prophet saith of the vertuous man vvhich hath doone good woorkes in this life, that he shall be at this time *Beatus vir:* An happy man. And he giueth the cause: *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris eius.* For that God will deliuer him in this euill daie, and wil assist him vpō the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure: especiallie for that of all other beds, this is the most sorrowfull as I haue shewed, being nothing else but an heape of all sorrowes together, especially to them which are drawen vnto it before they are ready for the same, as commonly al they are, which defer their amendment from day to day, and doe not attende to liue in such sort now as they shal wish they had done, when they come to that last passage.

Pſal. 4.

CHAP. IX.

Of the paines appointed for sinne after this life.

AMongest all the means which God vseth towardes the children of men, to moue them to this resolution, whereof I entreate, the strongest and most forcible (to the common sort of men)

men) is, the considerations of punishmentes prepared by him for the rebellious sinners, and trangressours of his commaundementes. Wherefore hee vseth this consideration often, as may appeare by all the Prophetes, who doe almost nothing else, but threaten plagues & destruction to offenders. And this mean hath oft times preuailed more thā any other that could be vsed, by reasō of the natural loue which we bear towards our selues: and consequently the natural feare which we haue of our own danger. The force of feare.

So wee reade that nothing could mooue the Niniuites so much as the foretelling them of their imminent destruction. Iona. 3.

And Saint Iohn Baptist, although hee came in a simple and contemptible manner, yet preaching vnto the people *The terror of vengeance to come, and that the axe was nowe put to the trees, to cut downe for the fire al those which repented not*: hee mooued the very publicans and souldiers to feare (which otherwise are people of verie harde mettall) vvho came vnto him vppon this terrible embassage, and asked vvhat they should doe to auoide these punishments. Mat. 3. Luc. 3. Mar. 1.

After then that wee haue considered of death, and of Gods seuere iudge-

ment, which insueth after death, and wherein euery man hath to receiue according to his workes in this life, as the
1.Cor.5. Scripture saith: it followeth that wee consider also of the punishmentes which are appointed for them that shall be founde faultie in that account, hereby at least-wise (if no other consideration will serue) to induce Christians to this resolution of seruing God. For as I haue noted before, if euerie man haue naturally a loue of himselfe, and desire to conserue his owne ease, then should he also haue feare of perill, whereby he is to fall into extreame
In serm. primordiis. calamitie. This expresseth Saint Barnard excellently according to his wont. O man, saith he, if thou haue lefte all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrowe (as carnall men doe not) yet loose not feare also, which is found in very beastes. We vse to loade an asse, and to wearie him out with labour, and he careth not, because he is an asse: but if thou wouldst thrust him into the fire, or fling him into a ditch, he would auoide it as much as he coulde, for that he loueth life, and feareth death. Feare thou then, & be not more insensible than a beast: feare death: feare iudgement: feare hell:

hell. The feare is called the beginning of vvisedome, and not shame or sorrowe, for that the spirite of feare is more mighty to resist sinne, than the spirite of shame or sorrowe, vvherefore it is saide: *Remember the ende, and thou shalt neuer sinne.* That is, remember the finall punishmentes appointed for sinne after this life. Thus farre Saint Barnarde. Pro.9. Eccle.7.

3 First therefore to speake in generall of the punishments reserued for the life to come, if the Scriptures did not declare in particular their greatnesse vnto vs: yet are there many reasons to perswade vs, that they are most seuere, dolorous, and intollerable. For first, Gods maiesty. as God is a God in all his workes, that is to saie, great, woonderfull and terrible: so especially hee sheweth the same in his punishments, beeing called for that cause in Scripture: *Deus iustitiæ*: God of iustice. As also *Deus vltionum*: God of reuenge. Wherefore seeing all his other vvoorkes are full of maiesty, & exceeding our capacities: wee may likevvise gather, that his hand in punishment must bee wonderfull also. GOD himselfe teacheth vs to reason in this manner, vvhen hee saith: *And will yee not then feare mee? And will yee* Pſal.71. Deut 10. Pſal.4. Pſal.93. Ierem.5.

not tremble before my face, vvhich haue put the sande as a sloppe in the sea, and haue giuen the vvater a commaundement neuer to passe it, no, not vvhen it is most troubled, and the floudes most outragious? As who woulde say: If I am vvonderfull, and doe passe your imagination in these workes of the sea, and others, vvhich you see daily: you haue cause to feare mee, considering that my punishmentes are like to bee correspondent to the same.

Gods mercy. 4 Another coniecture of the great and seuere iustice of God may bee the consideration of his infinite and vnspeakeable mercy: the which as it is the very nature of God, and without end or measure, as his Godheade is: so is also his iustice. And these two are the two armes, as it were, of GOD, imbracing and kissing one the other, as the Scripture saieth: Psal. 84. therefore as in a man of this worlde, if wee had the measure of one arme, wee might easily coniecture of the other: so seeing the woonderfull examples daily of Gods infinite mercy towardes them that repent; wee may imagine by the same, his seuere iustice towardes them, whom he reserueth to punishment in the next life, & whom for that cause hee calleth in the scriptures:

Vasa

Vasa furoris: vessels of his fury, or vessels to shew his fury vpon. Esai.13. Psal.27.

5 A third reason to perswade vs of the greatnesse of these punishmentes, maie bee the marueilous patience, and long suffering of God in this life: as for example, in that he suffereth diuers men from one sinne to another: from one day to another: from one yeare to another: from one age to another: to spende all (I saie) in dishonour and despite of his maiesty, adding offence to offence: and refusing all perswasions, allurementes, good inspirations, or meanes of friendshippe, that his mercie can deuise to offer for their amendment. And vvhat man in the vvoorlde could suffer this? Or what mortal heart can shew such patience? But now if all this should not bee required vvith seueritie of punishment in the vvorlde to come vpon the obstinate: it might seeme against the lawe of iustice and equitie: and one arme in God might seeme longer than the other. S. Paul toucheth this reason in the Epistle to the Romans, vvhere hee saieth: *Doest thou not knowe that the benignitie of God is vsed to bring thee to repentaunce? And thou by thy harde and impenitent hearte doest hoorde vppe vengeance vnto thy selfe in the daie of wrath, and appea-* Gods patience. Rom.2.

rance of Gods iust iudgement, vvhich shal restore to euerie man according to his workes. He vseth here the words of *hoording vppe of vengeaunce*, to signifie that euen as the couetous man dooth hoord vp mony to mony dailie, to make his heape greater, so the vnrepentant sinner dooth hoorde vp sin to sinne: and God on the contrary side hoordeth vppe vengeance to vengeance, vntill his measure bee full, to restore in the ende, *Measure against measure*: as the Prophet saith, and to pay vs home *According to the multitude of our owne abominations*. This God meant, when he saide to Abraham *That the iniquities of the Amorrheons vvere not yet full vp*. Also in the reuelation vnto S. Iohn the Euangelist, when he vsed this conclusion of that booke: *He that doeth euill let him yet doe more euill, and he that lieth in filth, let him yet become more filthie, for beholde I come quickelie, and my reward is with mee, to render to euerie man according to his deedes*. By which words God signifieth that his bearing and tolerating with sinners in this life, is an argument of his greater seueritie in the life to come, vvhich the Prophet Dauid also declareth, vvhen talking of a careless sinner he saith: *Dominus irridebit eum, quoniam prospicit quod veniet dies eius*. The Lord shall

Esai. 27.
Ierem. 16.
Gen. 15.
Apoc. 22.
Psal. 36.

shall scoffe at him, foreseeing that his daie shall come. The daie (no doubt) is to be vnderstoode the day of account and punishment after this life, for so doeth God more at large declare himselfe in another place in these woordes: *And thou sonne of man thus saieth the Lorde God: the ende is come, nowe, I saie, the ende is come vpon thee. And I will shew in thee my furie, and will iudge thee according to thy waies. I will laie against thee, all thy abominations, and mine eies shall not spare thee, neither will I take anie mercy vppon thee, but I will put thine owne waies vpon thee, and thou shalt knowe that I am the Lorde, Beholde affliction commeth on, the ende is come, the ende, I saie, is come: it hath watched against thee, and beholde it is come: crushing is nowe come vpon thee: the time is come: the daie of slaughter is at hande. Shortly will I powre out my wrath vpon thee, and I will fill my furie in thee, and I will iudge thee according to thy waies, and I will laie all thy wickednesse vpon thee: mine eie shall not pittie thee: neither will I take anie compassion vppon thee, but I will laie thy waies vpon thee, and thine abhominations in the middest of thee, and thou shalt knowe that I am the Lorde that striketh.* Ezech. 7. Hitherto is the speech of God himselfe.

6 Seeing

Of paines in particular.

6 Seeing then now we vnderstand in generall, that the punishments of God in the life to come are most certaine to be great and seuere to all such as fall into them (for which cause the Apostle saith: *Horrendum est incidere in manus dei viuentis*: It is an horrible thing to fall into the handes of the liuing God) let vs consider somewhat in particular what maner of paines and punishmens they shalbe.

Heb. 10.

Of the name of hell in diuers tonugs.

7 And first of all touching the place of punishment appointed for the damned, commonly called hell, the scripture in diuerse languages, vseth diuers names, but all tending to expresse the grieuousnesse of punishment there suffered. As in latine it is called *Infernus*, a place beneath, or vnder the grounde (as most of the olde fathers doe interpret.) But whether it bee vnder the ground or no, most certaine it is, that it is a place most opposite to heaue, which is saide to be aboue. And this name is vsed to signifie the miserable suppressing & hurling downe of the damned to be trodden vnder the feete, not only of God but also of good men for euer. For so saith the Scripture. *Behold the day of the Lorde commeth, burning like a furnace, and all proud and wicked men shalbe straw,*

Esa. 5. & 38.

Mal. 4.

B

* The matter in hande is not by this place substantially proued.

to that furnace, and you that feare my name, shall tread them downe, and they shall be as burnt ashes vnder the soules of your feete in that daie. And this shall be one of the greateſt miſeries that can happen to the proude and ſtout potentates of the worlde, to be throwen downe, with ſuch contempt, & to be trodden vnder feet of them, whome they ſo much deſpiſed in this world.

8 The Hebrewe worde which the ſcripture vſeth for hell, is *Seol*, which ſignifieth a great ditch or dungeon. In which ſenſe it is alſo called in the Apocalyps, *Lacus iræ Dei*: The lake of the wrath of God. And againe, *Stagnum ardens igne & ſulphure*: A poole burning with fire and brimſtone. In greeke the ſcripture vſeth 3. woordes for the ſame place. The firſt is, *Elades*, vſed in the Goſpell, which (as Plutarch noteth) ſignifieth a place vvhere noe light is. The ſecond is *zophos*, in S. Peter, which ſignifieth darckeneſſe it ſelfe. In which ſenſe it is called alſo of Iob, *Terra tenebroſa, & operta mortis caligine*: A darke land, and ouerwhelmed with deadly obſcurity. Alſo in the goſpell: *Tenebræ exteriores* vtter darcknes. The third greeke worde is *Tartarus* vſed alſo by Saint Peter: vvhich worde being deriued of the verbe

Eſai. 14. Mat. 14. Apoc. 14. Apoc. 11. Mat. 13. In com. ſupra verba viue latéte. 2. Pet. 4. Iob. 10. Mat. 22. & 25. 2. Pet. 4.

verbe *Taraße*, which signifieth to terrify, trouble and vexe, importeth an horrible confusion of tormentors in that place: euen as Iob saith of it: *Ibi nullus ordo, sed sempiternus horror inhabitat.* There dwelleth no order, but euerlasting horror.

Iob. 10.
Mat. 5. 10. 18. 23. Mat 9. Luc. 12.

9 The Chaldie worde, which is also vsed in the hebrew, and translated to the greeke, is *Gehanna*, first of all vsed by Christ for the place of them which are damned, as Saint Ierom noteth vpon the tenth Chapter of Saint Matthewes Gospell. And this woorde being compounded of *Gee* and *Hinnom* signifieth a vally nigh to Ierusalem, called the vally of Hinnom, in which the old idolatrous Iewes were vvoont to burne aliue their owne children in the honour of the Diuell, and so sounde vvith trumpets, timbrels, & other lowd instrumentes, whiles they were dooing thereof, that the childrens voices, and cries might not bee hearde: which place was afterwarde also vsed for the receite of all filthinesse, as of dung, deade carions, and the like. And it is most probable, that our Sauiour vsed this woorde aboue all other for hell, thereby to signifie the miserable burning of soules in that place, the plitifull clamours and cries of the tormented: the confuse and barbarouse noise

The valey Hinnom.

of

of the tormentours: togither with the most lothsome filthinesse of the place: which is otherwise described in the scriptures by the name of adders, snakes, cokcatrices, scorpions, and other venemous creatures, as shall be afterwarde declared.

10 Hauing declared the names of this place, and thereby also in some part the nature: it remaineth now that vve consider what maner of paines men suffer there. For declaration wherof, we must note, that as Heauen and hell are contrary, assigned to contrarie persons, for contrary causes, so haue they in al respectes contrary properties, conditions, and effectes, in such sort, as vvhatsoeuer is spoken of the felicity of the one, may serue to inferre the contrarie of the other. As vvhen saint Paul saith, that *No eie hath seene, nor eare heard, nor heart conceiued the ioies that God hath prepared for them that shall be saued*: Wee maie infer that the paines of the damned must be as great. Againe, when the scripture saith, that the felicitie of them in heauen is a perfect felicitie, conteining *Omne bonum*: Al goodnes; so that no one kinde of pleasure can bee imagined vvhich they haue not: wee must thinke on the contrarie part, that the

The paine of hell vniuersall.

1. Cor. 2.

Exod. 33.

the miserie of the damned, must be also a perfect misrie, conteining al afflictions that may bee, without wanting any. So that, as the happinesse of the good is infinite, and vniuersall: so also is the calamitie of the wicked infinite and vniuersall. Now in this life all the miseries and paines which fall vpon man, are but particular, not vniuersall. As for example: vve see one man pained in his eies; another in his backe: which particular paines notwithstanding somtimes are so extreame, as life is not able to resist thē, & a man would not suffer them long for the gaining of manie woorldes together. But suppose now a man were tormented in all the partes of his bodie at once, as in his head, his eies, his tonug his teeth, his throat, his stomacke, his belly, his backe, his heart, his sides, his thighes, and in all the ioints of the bodie besides: suppose (I say) hee vvere most cruelly tormented with extreame paines in all these partes together, vvithout ease or intermission, vvhat thing could be more miserable then this? What sight more lamentable? If thou shouldest see a dogge lie in the streete so afflicted, I knowe thou couldest not but take compassion vpon him. Wel then consider vvhat difference there is be-

tweene

tweene abiding these paines for a week, or for all eternities; in suffering them vppon a soft bedde, or vpon a burning grediron, and boiling furnace; among a mans friendes comforting him, or among the furies of hell, vvhipping and tormenting him. Consider this, I saie, gentle Reader, and if thou wouldest take a great deale of labour, rather than abide the one, in this life: bee content to sustaine a little paine, than to incurre the other in the life to come.

Particular torments to euerie part.

11 But to consider these things yet further, not onely all these partes of the bodie vvhich haue beene instrumentes to sinne, shall be tormented together, but also euery sense both externall and internall for the same cause shall bee afflicted vvith his particular torment, contrary to the obiect wherein hee delighted most, and tooke pleasure in this worlde. As for example, the lasciuious eies vvere afflicted with the vgly and fearefull sight of Diuels the delicate eares, vvith the horrible noise of damned spirites, the nise smell, with poisoned stinch of brimstone, and other vnsupportable filth: the dainty tast, vvith most rauinous hunger, and thirst, and all the sensible partes of the

body

body with burning fire. Againe the imagination shall be tormented, with the apprehension of paines present, and to come, the memory with the remembraunce of pleasures past, the vnderstanding, with consideration of the felicity lost, and the miserie nowe come on. O poore Christian, what wilt thou doe amidst the multitude of so grieuous calamities?

The paines of hell exercised for torments, not for chastisement.

12 It is a woonderfull matter, and able (as one father saith) to make a reasonable man goe out of his vvittes, to consider vvhat GOD hath reuealed vnto vs, in the scriptures, of the dreadfull circumstaunces of this punishment, and yet to see howe little the retchlesse men of the vvoorlde doe feare it. For first, touching the vniuersalitie, variety and greatnesse of thy paine, not onely the reasons before alleadged, but also diuerse other considerations in the scriptures doe declare: As where it is saide of the damned: *Cruciabuntur die ac nocte*: They shall be tormented day and night. And againe: *Date illi tormentum*. Giue her torment, speaking of Babylon in hell: by which is signified, that the paines in hell are exercised, not for chastisement, but for torment of the parties. And tormentes com-

Apoc. 20. & 14.
Apoc. 18.
Luc. 16.

commonly vve see in this woorld to be as great and as extreame, as the wit of man can reach to deuise. Imagine, then, vvhen God shall lay his head to deuise tormentes as he hath doone in hell, vvhat manner of tormentes will they be

15 If creating an element heere for our comforte (I mean the fire) he could create the same so terrible as it is, in such sort as man vvoould not holde his onely hand in it one day, for to gaine a kingdome, what a fire think you hath he prouided for hell, which not created for comfort, but only for torment of the parties? Our fire hath manie differences from that, and therefore it is truely saide of the holie Fathers, to be but a painted and fained fire, in respect of that. For our fire was made to comfort vs, as I haue saide, and that torment. Our fire hath neede to bee fedde continuallie with woode, or else it goeth out, that burneth cõtinually without feeding. Ours giueth light, that giueth none. Ours is out of his naturall place, & therefore shifteth to ascend, & to get from vs, as vvee see; but that is in the natural place where it was created, & therefore it abideth there perpetually, ours consumeth the matter laide in

The fierce nature of the fire of hell.

it

it, and so quickly dispatcheth the pain that tormenteth, but consumeth not to the end the paine maye bee euerlasting. Our fire is extinguished with water, and greatly abated by the coldnesse of the ayre about it: that hath no such abatement, or qualification. Finallie, what a strange and incredible kinde of fire that is, appeareth by the woordes of our Sauiour so often repeted. *There shall be weeping and gnashing of teeth:* weeping is to bee referred to the effect of extreame burning in the fire, for that the torment of scalding and burning enforceth teares sooner than anie other torment, as appeareth in them, which vppon the sudden doe put anie hoate thing into their mouth, or scalde any other part of their body. And *gnashing of teeth or chattering at least (as euerie man knoweth) proceedeth of great and extreame colde. Imagine then what a fire this is, which hath extreame effectes, both of heat and colde. O mightie Lorde what a strange God art thou? How wonderfull and terrible in all thy woorkes and inuentions? How bountifull art thou to those that loue and serue thee? And howe seuere to them which contemne thy commaundementes? Hast thou deuised

Mat. 8. 13. 22. 25. Luc. 13.

B

* Gnashing and chattering of the teeth are not alone, & proceede of diuerse causes.

nished a vvaie howe they which lie burning in a lake of fire and brimstone, shall also bee tormented with extreme colde? What vnderstanding of man can conceiue howe this maie be? But thy iudgementes (O Lorde) are a depth vvithout bottome, and therefore I leaue this to thy onelie prouidence, praysing thee eternallie for the same. Apoc. 21. Psal. 35.

14 Besides these generall paines common to all that bee in that place, the Scripture signifieth also that there shall be particular tormentes, peculiar both in qualitie and quantity to the sinnes and offences of each offendor. For to that ende saieth the Prophet Esaie to God, *Thou wilt iudge in measure against measure*. And God saith of himselfe: *I vvill exercise iudgement in weight, and iustice in measure*. And that is the meaning of all those threates of God to sinners, where he saith that hee will paie them home according to their particular woorkes, and according to the inuentions of their owne hearts. In this sense it is saide in the Apocalyps, of Babylon nowe throwne downe in the lake. *Looke howe much shee hath glorified her selfe, and hath liued in delightes: so much torment and affliction giue her.* Whereof Particular paines for particular offenders. Esai. 17. Esa. 18. Ier. 2. Apoc. 20. Psal. 27. 91 Ezech. 24. Oc. 12. Zach. 1. Apoc. 18.

the

the holy fathers haue gathered the variety of tormentes that shall be in that place. As there be differences of sinnes so shall there be variety of tormentes (saith old Ephraem) as if the adultere should haue one kinde of torment, the murderer another, the thiefe another, the drunkarde another, the liar another. As if the proud man should be trodden vnder feete, to recompence his pride the glutton suffer inestimable hunger the drunkarde extreame thirst: the delicious mouth filled vp with gaule, and the delicate body seared with hoate burning irons.

Lib. de. ver. pœn. cap. 2.

15 The holie Ghost signifieth such a thing, when he saith in the scriptures, of the wicked worldlings: *His bread in his bellie shall bee turned into the gaule of serpentes: hee shall bee constrained to spue out againe the riches vvhich hee hath deuoured: naie, God shall pull them out of his bellie againe, hee shall bee constrained to sucke the gaules of cockatrices, and the tongue of an adder shall kil him: he shal pay sweetelie for all that euer hee hath done: and yet shall he not be consumed, but shal suffer according to the multitude of all his deuises: vtter darckenesse lyeth in waite for him: and fire which needeth no kingling shall eate him vp: this is the wicked mans portion from God.*

Iob. 20. A maruelious description vsed by the scripture.

By

By which words and such like, it is plainly shewed, that worldling shal receiue as it were particular and proper torments for their gluttony, for there delicate fare for their extortion, and the like. Which torments shall be greater than any mortall tongue cã expresse: as may appeare by the vehemẽt & horrible words, which the holy Ghost heere vseth to insinuate the same.

16 Beside this, the Scripture sheweth vnto vs, not only the vniuersalitie, particularity & seuerity of these paines, but also the straitenesse thereof: without aid, helpe, ease, or comfort, when hee saith: *Wee shall be cast in, bound both hande and feete:* For it is some kinde of comforte in this woorlde, to bee able to resist or striue against our afflictions: but heere vvee must lie still and suffer all. Againe when it saieth: *Clausa est ianua:* The gate is shut: that is, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comforte, is shut vppe from heauen, from earth, from the creatour, and from creatures: Insomuch as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwaies some. This straitenesse is likewise most liuely expressed in that dreadfull parable of the rich

The straitnes of paine in hell.

Mat. 22.

Mat. 25.

Luc. 16. The wonderful example of the rich glutton.

rich glutton in hell: who was driuen to that necessity, as hee desired that Lazarus might dippe the toppe of his finger in vvater to coole his tongue, in the middest of that fire, wherein he laie: he was: and yet coulde not hee obtaine it. A small refreshing (it seemeth) it vvould haue beene vnto him, if he had obtained the same. Bnt yet to shew the straitenesse of the place, it was denied him. Oh you that liue in the sinfull wealth of the worlde, consider not this one example of Gods seueritie, and bee afeard. This man vvas in great roialtie a little before, and nothing regarded the extreame miserie that Lazarus was in: but now woulde he giue a thousande woorldes (if hee had them) for one droppe of vvater to coole his tongue. What demaunde coulde bee lesse than this? Hee durst not aske to bee deliuered thence, or to haue his tormentes diminished, or to aske a great vessell of vvater to refresh his whole bodie therein: but onely so much as woulde sticke on the toppe of a mans finger, to coole his tongue. To what neede was the rich man nowe driuen? What a great imagination had hee of the force of one droppe of water? To what pittifull chaunge vvas his tongue

now

now come vnto, that was woont to be so diligently applyed vvith all kindes of pleasant liquors? Oh that one man cannot take example by another; either this is true, or elle the sonne of God is a liar. And then what men are we, that seeing our selues in dãger of this misery, do not seeke with more diligence to auoide the same?

17 In respect of these extremities and straite dealinges of God in denying all comfort and consolation at this day, the Scripture saieth that men shall fall into rage, fury, and vtter impatience, blaspheming God, and cursing the day of their nativity, with eating their owne tongues for griefe, and desiring the rocks, & mountaines to come and fall on them, to ende their paines. Apoc 16. Ezech. 13. Apoc. 23. Luc. 3.

18 Now if we adde to this the eternity, and euerlasting continuance of these torments, wee shall see that it increaseth the matter greatly, for in this worlde there is no torment so great, but that time either taketh away, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or to mitigate the matter. But here is no such hope or comforte: But *Cruciabuntur* saieth the scripture, *in secula seculorum*, Apoc. 21. The eternitie of the paines.

in stagno ardente igne & sulphure: The shall be tormented for euer in a pool burning with fire and brimstone. As lon as God is God, so long shall they burn there: neither shall the tormētor nor the tormented die, but both liue eternallie, for the eternall misery of the parties to be punished.

A wonderful saying.

12 Oh, saieth one father in a Godly meditation, if a sinner damned in hell did knowe, that hee had to suffer those tormentes there, no more thousands of yeares than there bee sandes in the sea, and grassepiles on the grounde, or no more thousand millions of ages, than there bee creatures in heauen and in earth: he woulde greatly reioice thereof, for hee woulde comforte himselfe at the least with this cogitation, that once yet the matter woulde haue an end. But nowe, saieth this good man, this worde *Neuer*, breaketh his heart, when he thinketh on it, and that after a hundred thousand millions of worlds there suffered, he hath as far to his end as hee had at the first day of his entraunce to the tormentes. Consider, good Christian, what a length one houre woulde seeme vnto thee, if thou haddest but to holde thy hand in the fire and brimstone, onely during the space

thereof

thereof. We see, if a man be grieuously sicke, though he be laid vpon a soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side, telling the clocke and counting euery houre, as it passeth, which seemeth to him a whole daie. And if a man shoulde say vnto him, that he vvere to abide that pain but seuen yeares together: he would go nigh to dispaire for griefe. Now if one night seeme so long and tedious to him that lyeth on a good soft bed, afflicted onely vvith a little ague, what wil the lying in fire and brimstone do, when hee shall knowe euidentlie that he shal neuer haue ende thereof? Oh (deare brother) the safetie of continuance is loathsome, euen in thinges that are not euell themselues, If thou shouldest bee bounde alvvaies to eate one onely meate, it vvould bee displeasaunt to thee in the end. If thou shouldst be boũd to sit still all thy life in one place without mouing: it vvould be grieuous vnto thee, albeit no man did torment thee in that place. What then will it be to lie eternally, that is, world without ende, in most exquisite tormentes? Is it anie vvaie tollerable? What iudgement then, vvhat witte, what

discretion is there left in mé which make no more account of this matter than they doe?

Darckneſſe in hell. Mat. 8.

20 I might here adde another circumſtaunce which the Scripture addeth, to witte, that all theſe torments ſhall bee in darckeneſſe, a thing dreadfull of it ſelfe vnto mans nature. For there is not the ſtouteſt man in the world, if he founde himſelfe alone, and naked in extreame darkeneſſe, and ſhould heare a noiſe of ſpirites comming towardes him, but he would feare, albeit he felt neuer a laſh from them on his body. I might alſo adde another circumſtance, that the Prophet addeth, which is, that God and good men ſhall laugh at them at that day, which will be no ſmall affliction. For as to bee mooned by a mans friende in time of aduerſity, is ſome comfort: ſo to be laughed at, eſpeciallie by him who onely maie helpe him, is a great and tollerable increaſe of his miſerie.

Derision. Pſal. 36.

21 And nowe all this that I haue ſpoken of hitherto, is but one part of a damned mans puniſhment onely, called by Diuines, *Pœna ſenſus*: The paine of ſenſe or feeling: that is, the paine of puniſhment ſenſibly inflicted vppon the ſoule and Body. But yet beſides this there is an-

other

other part of this punishment, called *Pæna damni:* The paine of losse or dammage: which (by all learned mens opinions) is either greater, or no lesse than the former. And this is the infinite losse which a damned man hath in being excluded for euer and euer from the sight of his creatour, and his glory. Which sight onely being sufficient to make happy and blessed all them that are admitted vnto it, must needes bee an infinite miserie to the damned man to lacke that eternallie. And therefore this is put as one of the first and chiefest plagues to be laide vpon him: *Poliatur impius, ne videat gloriam Dei:* Let the wicked man be taken away to hell, to the ende hee may not see the glorie of God. And this losse containeth all other losses and dammages in it: as the losse of eternall blisse, and ioy (as I haue saide) of eternall glorie, of eternall satietie with the Angels and the like: which losses when a damned man considereth (as he cannot but consider them still) as hee taketh more griefe thereof (as Diuines doe holde) than by all the other sensible tormentes that he abideth besides. Paines of dammage which the damned suffer. Esa. 26.

22 Whereunto appertaineth the worme of conscience: in Scripture so called, The worme of conscience.

Mar. 9. Esa. 66. Eccle. 7. Iud. 6.

for that as a worme lyeth eating and gnawing the woode wherein shee abideth: so shall the remorse of our own conscieuce lye vvithin vs, griping and tormenting vs for euer. And this worm or remoorse shall principallie consist in bringing to our mindes, all the means and causes of our present extreame calamities: as our negligences; whereby vvee lost the felicitie which other men haue gotten. And at euery one of these considerations, this worme shall giue vs a deadely bite, euen vnto the heart. As when it shall lay before vs all the occasions that wee hadde suffered to auoide this miserie wherein nowe wee are fallen, and to haue gotten the glorie vvhich vvee haue lost: how easie it had beene to haue done it: how nigh vvee vvere oftentimes to resolue our selues to doe it: and yet howe vngraciously vvee lefte off that cogitation againe: howe manie times vve were foretolde of this daunger, and yet howe little care & feare we tooke of the same: how vaine the worldly trifles were wherin vvee spent our time, and for which we lost heauen, and fell into this intollerable misery: how they are exalted who wee thought fooles in the vvoorld: and howe vve are novv prooued fooles and laughed

The cogitations of the damned.

laughed at, which thought our selues wise. These things (I say) and a thousand mo being laid before vs by our own conscience, shall yeelde vs infinite griefe: for that it is now too late to amende them. And this griefe is called the worme or remorse of our owne conscience: which worme shall more enforce men to weepe and howle, than anie torment else, considering how negligently, foolishly, and vainely they are come into those so insupportable torments, and that now there is no more time to redresse their errours.

13 Now onely is the time of weeping and lamenting for these men, but all in vaine. Now shall they begin to fret and fume, and maruell at themselues, saying: Where was our wit? Where was our vnderstanding? Where was our iudgement when we followed vanities, & contemned these matters? This is the talke of sinners in hell (saieth the scripture) *vvhat hath our pride, or what hath the glorie of our riches profited? They are all nowe vanished like a shadowe: vvee haue wearied out our selues in the way of iniquitie and perdition, but the vvay of the Lord we haue not knowen.* This, I say, must be the euerlasting song of the damned vvormeaten conscience in hel: eternall repentance Sap. 5.

without profite. Whereby he shall be brought to such desperation (as the Scripture noteth) as he shall turne into fury against himselfe, teare his owne flesh, rent his owne soule, if it were possible, and inuite the fiendes to torment him, seeing hee hath so beastly behaued himselfe in this worlde, as not to prouide in time for this principall matter, only to haue been thought vpon. Oh if hee coulde haue but an other life to liue in the worlde againe, howe would hee passe it ouer? With what diligence? With what seuerity? But it is not lawfull: we onely which are yet aliue haue that singular benefit, if we knowe it, or woulde resolue our selues to make the most of it. One of these daies, wee shall be past it also, and shall not recouer it againe, no not an houre, if we would giue a thousande worldes for the same, as indeede the damned woulde doe, if they might. Let vs nowe therefore so vse the benefit of our present time, as when wee are past hence, we haue not need to wish our selues here againe.

24 Now is the time wee may auoid all: now is the time wee may put our selues out of danger of these matters: nowe, I saie, if vvee resolue our selues out of hand. For wee know not what shall become

come of vs to morrow: it may be to morrowe our hearts will be as hard and careleſſe of theſe thinges, as they haue beene heeretofore: and as Pharao his heart was, after Moſes departure from him. O that hee had reſolued himſelfe thoroughly vvhile Moſes was with him, hovv happy had he beene? If the rich glutton had taken the the time while he was in proſperitie, how bleſſed a man had he been? He was foretolde of his miſery (as we are nowe) by Moſes and the Prophets, as Chriſt ſignifieth: but hee would not heare. Afterwarde he was in ſuch admiration of his owne folly, that he would haue had Lazarus ſent from Abrahams boſome vnto his brethren to warne them of his ſucceſſe. But Abraham tolde him it was booteleſſe, for they woulde not haue beleeued Lazarus, but rather haue perſecuted him as a liar, and defamer of their honorable brother deade, if he ſhould haue come and haue tolde them of his tormentes. Indeede ſo woulde the wicked of the world doe nowe, if one ſhoulde come and tell them, that their parentes and friendes are damned in hell for ſuch & ſuch thinges: and doe beſeech them to looke better to their liues, to the ende by their comming thither, they doe not Luc. 6.

increase the others paines, for beeing some cause of their damnation (for this is the onelie cause of care which the damned haue towardes the liuing, and not for anie loue they nowe beare them) if I saie such a message should come from hell, to the flourishing sinners of this vvorlde, woulde they not laugh at it? Would they not persecute eagerlie the parties that shoulde bring such newes? What then canne God deuise to doo for the sauing of these men? What vvaie, what means may bee take, when neither warning, nor example of others, nor threates, nor exhortations will doe anie good? We knowe, or maie knowe, that leading the life which vve doe, wee cannot be saued. We knowe, or ought to knovv, that manie before vs haue beene damned for lesse matters. Wee know, and cannot chuse but knowe, that wee must shortly die, and receiue our selues, as they haue receiued, liuing as they did, or woorse. We see by this laid downe before, that the paines are intollerable, and yet eternall, vvhich doe expect vs for the same: Wee confesse them most miserable, that for anie pleasure or commoditie of this vvoorld are nowe fallen into those paines. What then

then shoulde let vs to resolue, to dispatch our selues quickely of all impedimentes? To breake violentlie from all bondes and chaines of this wicked worlde, that doe let vs from this true and zealous seruice of GOD? Why shoulde wee sleepe one night in sinne, seeing that night may chaunce to bee our last, and so the euerlasting cutting off, of all hope for the time to come?

25 Resolue thy selfe therefore (my deare brother) if thou be wise, & cleere thy selfe from this daunger, while God is willing to receiue thee, and mooueth thee thereunto by these meanes, as hee did the rich man by Moses and the Prophets while hee was yet in his prosperitie. Let this example be often before thine eies, and consider it throughly, & it shall doe thee good. God is a woonderfull God, and to shewe his patience and infinite goodnesse, he wooeth vs in this life, seeketh vnto vs, and laieth himselfe as it were, at our feete, to mooue vs to our owne good, to draw vs, to winne vs and to saue vs from perdition. But after this life hee altereth this course of dealing, hee turneth ouer the leafe, and changeth his stile. Of a Lambe hee becommeth a Lion to the wicked: and

of

of a Sauiour, a iuſt and ſeuere puniſher. What can bee ſaide, or doone more to mooue vs? Hee that is forewarned, and ſeeth his owne daunger before his face, & yet is not ſtirred, nor made the more warie or fearefull thereby, but notwithſtanding will come or ſlide into the ſame may well be pitied, but ſurely, by no meanes can be helped, making himſelfe incapeable of all the remedies that maie be vſed.

CHAP. X.

Of the moſt honourable and munificent rewards propoſed to all them that truly ſerue God.

THE reaſons and conſiderations laide downe before in the former Chapters might well ſuffice to ſtirre vp the heart of any reaſonable Chriſtian to take in hand this reſolution, whereof we talke, and whereunto I ſo much couet to perſwade thee (for thy onelie good and gaine) gentle Reader. But for that all hearres are not of one conſtitution in this reſpect, nor all drawen and ſtirred with the ſame meanes: I purpoſe to adioine heere a conſideration of commoditie, whereunto commonlie each man is prone by nature. And

therefore I am in hope it shall bee more forcible to that we goe about, than any thing els that hitherto hath beene spoken. I meane then to treate of the benefites which are reaped by the seruice of God, and the gaine drawen thence, and of the good paie and most liberall rewarde which God performeth to his seruantes, aboue all the masters created, that mair be serued. And though the iust feare of punishment (if we serue him not) might be sufficient to driue vs to this resolution, and the infinite benefites already receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath beene saide before:) yet am I content so farre to enlarge this libertie to thee (good reader) that except I shewe this reiolution, which I craue to be more gainefull and profitable than any thing elsse in the worlde that can bee thought of: thou shalt not bee bounde vnto it for anie thing that hitherto hath beene saide in that behalfe. For as God in al other thinges is a God of great Maiesty, full of bounty, liberality, and princely magnificence: so he is in this point aboue all other: in such sort, as albeit whatsoeuer wee doe, is but due dept vnto him, and of it selfe deserueth nothing

God the best paymaster.

Mat. 10. Mar. 9. thing: yet of his munificent maiesty, he letteth passe no one iotte of our seruice vnrewarded, no not so much as a cup of colde water.

Gen. 22. 2 God commaunded Abraham to sacrifice vnto him his onely Sonne Isaac, which he loued so much: but when hee was readie to doe the same, God saide, Doe it not: it is enough for mee that I see thine obedience. And because thou hast not refused to doe it: I sweare to thee, saith he, by my selfe, that I will multiplie thy seede as the starres of Heauen, and the Sandes of the Sea: & among them also one shall be Christ, the Sauiour of the worlde. Was not this a good paie for so little paines? King Dauid one night began to thinke with himselfe that hee hadde nowe an house of Cedar, and the Arke of God

Reg. 7. laie but vnder a tent, and therefore resolued to builde an house for the saide Arke, vvhich onely cogitation GOD tooke in so good part, as hee sent Nathan the Prophet vnto him presently to refuse the thing, but yet to tell him that

1. 88. for so much as hee hadde determined such a matter, GOD woulde builde a house, or rather a kingdome to him and his posteritie, which shoulde last for euer, and from which he woulde neuer take

take awaie his mercie, what sinnes or offences soeuer they committed. Which promise wee see now fulfilled in Christ his Church raised out of that familie. What shoulde I recite manie like examples? Christ giueth a generall note hereof, when he calleth the workemen, and paieth to each man his wages so duely: as also when he saith of himselfe. *Beholde I come quicklie, and my reward is with mee.* By which place is euident, that God suffereth no labour in his seruice to bee lost or vnpaide. And albeit (as after in place conuenient shall bee shewed) he paieth also, and (that abundantly) in this life: yet (as by those two examples appeareth) hee deferreth his cheife pay, vntill his comming in the end of the day, that is, after this life, in *the resurrection of the iust*: as himselfe saith in another place.

Mat. 20.
Apoc. 22.
Luc. 14.

3 Of this payment then reserued for Gods seruauntes in the life to come, wee are nowe to consider, what, and what manner a thing it is, and whether it bee woorth so much labour and trauell, as the seruice of GOD required or no. And first of all if wee will beleeue the holie Scripture, calling it a kingdome, an heauenly kingdome, an eternall kingdome, a most

Mat. 25.
2. Tim. 4.
2. Pet. 1.
Luc. 14.

blessed

blessed kingdome: we must needs confesse it to be a marueilous great reward. For that worldly Princes doe not vse to giue kingdomes to their seruaunts for recompence of their labours. And if they did, or were able to doe it: yet could it be neither heauenly, nor eternall, nor a blessed kingdome. Secondly, if wee credite that which Saint Paul saith of it; *That, neither eie hath seene, nor eare hath hearde, nor heart of man conceiued*, how great a matter it is: then must wee yet admit a greater opinion thereof, for that we haue seene many wonderfull thinges in our daies, wee haue hearde more woonderfull, we maie conceiue most woonderfully, and almost infinite. Howe then shall we come to vnderstand the greatnesse and value of this rewarde? Surely no tongue crested, either of man or Angell, can expresse the same: no imagination conceiue, nor vnderstanding comprehende it: Christ himselfe hath saide, *Nemo scit, nisi qui accipit*. No man knoweth it, but he that enioieth it. And therefore hee calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote, vppon the hill Olympus,

1. Cor. 2. Esa. 64.

Apoc. 2. 20.

drew

drewe out his whole body, by the proportion of that one part: so we by some thing set downe in scripture, and by some other circumstaunces agreeing thereunto, may frame a cõiecture of the matter though it come farre behinde the thing it selfe.

4 I haue shewed before howe the scripture calleth it an heauenly, an euerlasting, and a most blessed kingdome: vvhereby is signified, that all must bee kinges that are admitted thither. To like effect it is called in other places: *A crowne of glorie a throne of maiestie, a paradise, or place of pleasure, a life euerlasting.* Saint Iohn the Euangelist beeing in his banishment, by speciall priuiledge, made priuie to some knowledge and feeling thereof, as vvell for his owne comforte, as for ours, taketh in hande to describe it by comparison of a citie: affirming, that the whole citie vvas of pure golde, vvith a great and high vvall of the precious stone, called Iaspis. This wall had also twelue foundations, made of twelue distinct precious stones, which hee there nameth, all twelue gates, made of twelue rich stones called Margarites, and euery gate was an entire Margaret. The streetes of the citty vvere paued vvith gold

Apoc. 2. & 3. Mat. 16. Luc. 10.

Apoc. 21, & 22.

The description of paradise.

golde, interlaide also with pearles and precious stones. The light of the citie was the clearenesse & shining of Christ himselfe, sitting in the middest thereof, from whose seate proceeded a riuer of water, as cleare as christall, to refresh the citty: and on both sides of the banke there grew the tree of life, giuing our continuall and perpetuall fruite: there was no night in that cittie, nor any defiled thing entered there: but they which are within shal raigne (saith he) for euer and euer.

5 By this description of the most rich and precious thinges that this worlde hath, Saint Iohn would giue vs to vnderstande the infinite value, glorie, and Maiesty of this felicity, prepared for vs in heauen: though (as I haue noted before) it beeing the princely inheritaunce of our Sauiour Christ, the kingdome of his father, the eternall habitation of the holy Trinity prepared before all worldes to set out the glory, and expresse the power of him that hath no end or measure, either in power or glory: we may very well think with S. Paul, that neither tongue can declare it, nor hart imagin it.

Heb. 1.
Mat. 13.

6 When God shal take vpon him to doe a thing for the vttermost declara-

tion

gion (in a certaine sort) of his power, wisedome, and maiestie: imagine you what a thing it will bee. It pleased him at a certaine time, to make certaine creatures to serue him in his presence, and to be witnesses of his glorie: and thereupon with a woorde, created the Angels, both for number, and *perfection, so strange and woonderfull, as maketh mans vnderstanding astonished to thinke of it. For as for their number, they were almost infinite, passing the number of all the creatures of this inferiour woorlde, as diuers learned men, and some auncient fathers doe thinke, though Daniell (according to the fashion of the Scripture) doe put a certaine number for an vncertaine, when he saith of Angels, *A thousand thousandes did minister vnto him* (that is, vnto God) *and ten thousande times an hundred thousand, did stand about him to assist.* And for their perfection of nature, it is such (beeing, as the scripture saith, spirits, and like burning fire) as they far surpasse all inferiour creatures in naturall knowledge, power, and the like. What an infinite maiestie doeth this argue in the creator?

The creatiō of Angels.

B

* Great excellencie of gifts may be ascribed vnto them but not perfection.

Dan. 7. Psal. 113.

7 After this, when manie of these Angels were fallen: it pleased God to create

The creatiō of the world to expresse the power of God.

B

*Wee maie not well restraine the purpose of God onlie to this: besides that, it may be doubted likewise, by what warrant that opinion doth stand.

create another creature, farre inferiour to this, for to *fill vp the places such as hadde fallen: and thereupon created man of a piece of clay as you knowe; appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is this vvoorlde: a place of entertainment and triall for a time, which afterward is to be destroied againe. But yet in creating of this transitory woorlde (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiestie hath he shewed? What beauens, and how woonderfull hath he created? What infinite starres and other lights hath he deuised? What elements hath he framed? And how marueilously hath he compact them togither? The Seas tossing and tumbling without rest, and replenished with infinite sortes of fishe: the riuers running inceſſantly throw the earth like veines in the body, and yet neuer to be empty nor ouerflow the same: the earth it selfe so furnished with all varietie of creatures, as the hundred part thereof is not imployed by manne, but onely remaineth to shew the full hands, and strong arme of the creator. And all this (as I saide) was done in an instant, with

with one worde onely: and that for the ſe of a ſmall time, in reſpect of the eternitie to come. What then ſhal we imagine that the habitation prepared for that eternitie ſhall be? If the cottage of his meaneſt ſeruaunt (and that made onely for a time, to beare off as it were a ſhower of raine) be ſo princelye, ſo gorgious, ſo magnificent, ſo full of maieſtie, as vvee ſee this world is: vvhat muſt wee thinke that the kinges pallace it ſelfe is, appointed for all eternitie: for him and his friendes, to raigne together? We muſt needs thinke it to be as greate, as the power and wiſedome of the maker could reach vnto, to perfourme: and that is, incomparable, and aboue all meaſure infinite. The great king Aſſuerus, which raigned in Aſia ouer an hundred, twentie and ſeuen prouinces, to diſcouer his power and riches to his ſubiects, made a feaſt (as the Scripture ſaith) in his citie of Suſa, to all Princes, ſtates and potentates of his dominions, for an hundred and foureſcore dayes together. Eſa. 25. Luk. 12. Eſaie the Prophet ſaieth, that our god and Lord of hoſtes, will make a ſolemne banquet to all his people vppon the hil and mount of heauen, and that an harueſt banquet of fat meates, and pure wines. Eſter. 1.

wines. And this banquet shall be so solemne, as the verie Sonne of GOD himselfe chiefe Lorde of the feast shall bee content to girde himselfe, and to serue in the same, as by his owne wordes he promiseth. What manner of banquet then shall this be? How magnificent? How ful of maiesty? Especiallie, seeing it hath not onely to endure an hundred and fourescore dayes (as that of Assuerus did) but more than an hundred and foure-score millions of ages: not serued by menne (as Assuerus feast was) but by Angels and the very sonne of GOD himselfe: not to open the power and riches of an hundred, twenty and seuen prouinces, but of God himselfe King of Kinges, and Lord of Lordes, whose power and riches are vvithout ende, and greater than al his creatures togethet canne conceiue? Howe glorious a banquet shall this be then? How triumphant a ioye of this festiuall day? O miserable and fooliſh children of menne, that are borne to so rare and singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same!

The pleasures & commodities of his life.

8 Other such considerations there bee to shevv the greatnesse of this felicity,

ty, as that, if GOD hath giuen so many pleasures and comfortable giftes in this life, as wee see are in the worlde, beeing a place notwithstanding of banishment, a place of sinners, a vale of misery, and the time of repenting, weeping and wailing: what will hee doe in the life to come, to the iust, to his friends in the time of ioy, and mariage of his Sonne? This was a most forcible consideration with good Saint Augustine, who in the secrete speech of his soule with GOD, saide thus: O LORD, if thou for this vile body of ours, giue vs so gerate and innumerable benefites, from the firmament, from the aire, from the earth, from the sea: by lighte, by darkenesse, by heate, by shadow, by dewes, by showers, by windes, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbes, and variety of plantes, and by the ministerie of all thy creatures: O sweete Lord what maner of thinges, how great, how good and how innumerable are those, which thou hast prepared in our heauenlie country, where wee shall see thee face to face? If thou doe so great thinges for vs in our prison, what wilt thou giue vs in our pallace? If thou giuest so many things in this worlde, to good and euil

Apoc. 19.

Insoliloquiis animæ ad deum.

euill men togither, what hath thou laid vppe for onely good men in the world to come? If thine enemies and friends togither are so vvell prouided for in this life: what shall thy onely friend receiue in the life to come? If there be so great solaces in these daies of teares, vvhat ioy shall there bee in that day of marriage? If our iaile containe so great matters, vvhat shall our country and kingdome doe? O my LORD and GOD, thou art a great God: *And great is the multitude of thy magnificence and sweetenesse.* And as there is no end of thy greatnesse, nor number of thy wisedome, nor measure of thy benignitie: so is there neither ende, number or measure of thy rewardes, towardes them that loue & fight for thee, Hitherto S. Austine.

Apoc. 19.

Psal. 30.

How much God honoreth man. 1. Reg. 2. Psal. 138.

9 Another waie to coniecture of this felicity is to consider the great promises vvhich GOD maketh in the Scriptures to honour and glorifie man in the life to come: *Whosoeuer shall honour mee* (saieth GOD) *I vvill glorifie him.* And the Prophet Dauid as it were complayneth ioyfully, that GODS friendes vvere so much honoured by him. Which hee might vvith much more cause haue saide, if he had liued in

in the new Teſtament, and had hearde that promiſe of Chriſt, vvhereof I ſpake before, that his ſeruantes ſhoulde ſit downe and banquet, and that himſelfe woulde ſerue had miniſter vnto them in the kingdome of his father. What vnderſtanding can conceiue, how great this honour ſhould bee? But yet in ſome part it may be geſſed, by that he ſaieth, that they ſhall ſit in iudgement with him, and, as Saint Paule addeth, ſhall bee iudges not onely of men, but alſo of Angels. It may alſo bee conieſtured by the exceeding greate honour, vvhich God at certaine times hath done to his ſeruants euen in this life. Wherein notwithſtanding they are placed to be diſpoſed, and not to bee honoured, What great honour was it that hee did to Abraham in the ſight of ſo many kinges of the earth, as of Pharao, Abimelech, Melchiſedech, and the like? What honour was that hee did to Moſes and Aaron in the face of Pharao and all his court, by the woonderfull ſignes that he wrought? What exceſſiue honour was that hee did to holy Ioſue, when in the ſight of all his army, hee ſtayed the ſun and moone in the mideſt of the firmament, at Ioſue his appointment, obeying therein, as the ſcrip-

Luc. 12.

Mat. 19. Luc. 22.

1. Cor. 6.

Mat. 10.

Gen. 12. 14. 20.

Exo. 5. 8. 6 7

Ioſue. 10.

ture saith) to the voice of a man? What
Esa.38. honour was that hee did to Esay in the
sight of king Ezechias, vvhen he made
the sun to goe backe ten degrees in the
heauens? What honour was that hee did
3.Reg.27. to Helias in the sight of vvicked Acab,
vvhen hee yeelded the heauens into his
handes, and permitted him to saie, that
neither raine, nor dew, should fall vppon
the ground, for certaine yeares, but by
the words of his mouth onely? What
4.Reg.5. honour was that hee did to Elizeus in
the sight of Naaman the noble Syrian,
vvhome hee cured onely by his worde
from the leprosie: and his bones after
his death, raised, by onely touching,
the dead to life? Finally, not to alleadge
4.Reg.13. moe examples herein, vvhat singular
honour vvas that he gaue to all the Apo-
stles of his sonne, that as many as euer
they laide handes on, vvere healed from
all infirmities, as Saint Luke saieth?
Nay, vvhich is yet more, the very gir-
dles and napking of Saint Paul did the
Actes.5. same effect: and yet more than that al-
Actes.19. so, as many as came vvithin the on-
ly shadowe of S.Peter were healed from
Actes.5. their diseases. Is not this marueilous
honour, euen in this life? Was there
euer monarch, prince, or potentate of
the vvoorlde, which could vaunt of such

poin

pointes of honour? And if Christ did this euen in this world to his seruaunts, whereof notwithstanding hee saith his kingdome was not: what honour shal we thinke he hath reserued for the world to come, where his kingdome shall be, & where all his seruants shalbe crowned as kings with him?

Iohn.8.1.

2.Tim.4. Apoc.4.

The 3. places whereto a man is appointed.

10 An other declaration yet of this matter is laide downe by Diuines for opening of the greatnesse of this beatitude in heauen: and that is the consideration of three places, whereto a man by his creation is appointed. The first is his mothers wombe, the second this present woorlde, the thirde is *cælum empyreum*, which is the place of blisse in the life to come. Now in these three places, vvee * must holde the proportion (by all reason) vvhich wee see sensibly to be obserued betweene the first two So that looke in what proportion the second doth differ from the first, in like measure must the thirde differ from the second, or rather much more: seeing that the whole earth put together, is by all philosophy, but as a pricke or small point in respect of the marueilous greatenesse of the heauen. By this proportion then wee must saie, that as farre as the whole worlde doth

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*It is rather a coniecture than grounded vpon anysufficient warrant, to set downso iust a proportion herein.

passe the wombe of one priuate woman so much in all beauty, delights, and maiestie, doth the place of blisse passe all this vvhole woorld. And as much as a man liuing in the worlde doeth passe a child in his mothers bellie, in strength of body, beautie, vvitte, vnderstanding, learning, and knowledge: so much and far more doth a Saint in heauen passe men of this vvorldē in all theſe thinges, and many moe beſides. And as much horror as a man vvoulde haue to turne into his mothers wombe againe: so much would a glorified soule haue to returne into this woorlde againe. The nine moneths also of life in the mothers wombe, are not so little in respect of mans life in the world, as in the longest life vpon earth, in respect of the eternall in heauen. Not the blindnes, ignoraunce, and other miseries of the childe in his mothers wombe; are anie waie comparable to the blindenesse, ignorance, and other miseries of this life in respect of the light, clear knowledge and other felicities of the life to come. So that by this also some coniecture may be made of the matter which we haue in hand.

two partes of felicitie in heauen.

11 But yet to consider the thinge more in particular, it is to be noted that

that this glorie of heauen ſhall haue two partes: the one belonging to the ſoule: the other belonging to the body. That which belongeth to the ſoul, conſiſteth in the viſion of GOD, as ſhall be ſhewed after: that which belongeth to the body, conſiſteth in the change and glorification of our fleſh, after the generall reſurrection, that is vvhereby this corruptible body of ours ſhall put on incorruption (as Sainte Paul ſaith) and of mortal, become immortall. All this fleſh, I ſaie, of ours that now is ſo comberſome, and grieueth the minde; that nowe is infected with ſo manie inconueniences, ſubiect to ſo manie mutations: vexed with ſo manye diſeaſes: defiled with ſo manie corruptions, repleniſhed vvith ſo infinite miſeries and calamities, ſhal then bee made glorious, and moſt perfect to indure for euer, without mutation, and to raigne with the ſoule, worlde without end. For it ſhal be deliuered from this lumpiſh heauineſſe, wherewith it is peſtered in this life, from all diſeaſes likewiſe and paines of this life, and from all troubles and encombrances belonging to the ſame, as ſinne, eating, drinking, ſleeping, and ſuch like. And it ſhall be ſette in a moſt flouriſhing eſtate of

That which concerneth the bodie.

1. Cor. 15.

Sap. 9.

Eph. 4.

health neuer deceiueable againe. So
floriſhing, that our Sauiour Chriſt ſaith
Mat.15. that *As that daie ſhall the iuſt ſhine as*
the Sunne in the kingdome of their father.
A marueilous ſaying of Chriſt, and
in humane ſenſe almoſt incredible,
that our purtrified bodies ſhould ſhine
and become as cleare as the Sunne.
Whereas on the contrarie part, the
bodies of the damned ſhall be as blacke
and vglie, as filth it ſelfe. So likewiſe
all the ſenſes together, finding then
their proper obiectes, in much more
excellencie than euer they coulde in
this woorlde (as ſhall be ſhewed after)
euen euery part, ſenſe, member, and
ioint ſhall bee repleniſhed vvith ſingu-
lar comforte, as the ſame ſhall be tor-
mented in the damned. I will here al-
ledge Anſelmus his words: for that they
expreſſe liuely this matter. All the glo-
Cap.57. rified body, ſaith he, ſhall be filled vvith
aboundance of all kinde of pleaſure, the
eyes, the eares, the noſe, the mouth, the
hands, the throat, the lungs, the heart,
the ſtomacke, the backe, the bones, the
marow, the intreles themſelues, and e-
uery part thereof ſhall bee repleniſhed
with ſuch vnſpeakeable ſweetenеſſe, and
pleaſure, that truely it may be ſaid, that
the whole man is made to drincke of the ri-
ver

ter of Gods diuine pleasures, and made drunken vvith the abundance of Gods house. Besides all vvhich, it hath perpetuity, wherby it is made sure nowe, neuer to die, or alter from his felicity: according to the saying of scripture: that *The iust shall liue for euer*. Which is one of the chiefest perrogatiues of a glorified bodie: for that by this all care and feare is taken away, all daunger of hurt and noyance remooued from vs. Psal. 35. Sap. 5.

12 But nowe to come to that pointe of this felicity, which pertaineth to the soule, as the principall part, it is to bee vnderstoode, that albeit there bee many thinges that doe conceiue in this felicitie, for the accomplishment and perfection of happinesse: yet the fountaine of all is but one onely thing, called by Diuines, *Visio Dei beatifica:* The sight of God that maketh vs happie. *Hæc sola est summum bonum nostrum*, saieth Saint Augustine. This onely sight of GOD, is our happines. Which Christ also affirmeth, when he saieth to his father: *This is life euerlasting, that men knowe thee the true God, and Iesus Christ whom thou hast sent*. Saint Paul also putteth our felicity. *In seeing God face to face*. And Saint Iohn, *I seeing GOD as hee is*. And the reason of this is, for that all

That which concerneth the soule. Aug. lib. de Tri. cap. 1. Iohn. 17. 1. Cor. 13.

the pleasures and contentions in the worlde beeing onely sparckles and parcels sent out from GOD: they are all contained much more perfectly and excellently in God himselfe, than they are in their owne natures created, as also all the perfections of his creatures are more fully in him, than in themselues. Whereof it followeth, that whosoeuer is admitted to the vision and presence of God, he hath all the goodnesse and perfection of creatures in the woorlde vnited together and presented vnto him at once. So that whatsoeuer delighteth either bodie or soule, there he enioyeth vvhollie knit vppe together as it were in one bundle, and vvith the presence thereof is rauished in all partes both of minde and body: as he cannot imagin, thinke, or wish for any ioy vvhatsoeuer, but there he findeth it in his perfection: there hee findeth all knowledge, all vvisedome, all beauty, all riches, all nobilitie, all goodnesse, all delightes, and whatsoeuer beside either deserueth loue and admiration, or worketh pleasure or contention. All the powers of the minde shall bee filled vvith this sight, presence, and fruition of GOD: all the senses of our bodies shall bee satisfied:

God

God shall bee the vniuersall felicitie of all his Saintes, containing in himselfe all particular felicities, vvithout end, number, or measure. He shall be a glasse to our eies: musicke to our eares: honie to our mouthes: most sweet and pleasant balme to our smell: hee shall bee light to our vnderstanding: contention to our vvill: continuation of eternity to our memory. In him shall wee enioy all the variety of times, that delight vs heere: al the beuty of creatures, that allure vs here: all the pleasures and ioyes that content vs heere. In this vision of GOD (saith one Doctor) we shall knowe, wee shall loue, wee shall reioyce: we shal praise. We shal know the verie secrets and iudgments of God: which are a depth without bottome. Also the causes natures, beginnings, offsprings, and endes of all creatures. We shall loue incomparably, both GOD (for the infinite causes of loue that vve see in him) and our companions as much as our selues: for that we see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof ensueth that our ioy shall be vvithout measure: both for that wee shall haue a particular ioy for euery thing we loue in God

Hug. lib. 4. de anima. cap. 15.

Knowledge

Psal. 35.

Loue.

The greatnesse of ioy in heauen

(which are infinit) and also for that we shall reioice at the felicitie of euery one of our companions as much as at our owne, and by thy meanes we shall haue so many distinct felicities, as we shall haue distinct companions in our felicity, which beeing without number, is no maruell though Christ saide: *Go into the ioie of the Lorde*: And not. Let the Lordes ioy enter into thee: for that no one heart created can conceiue the full and greatnesse of this ioy. Hereof it followeth lastly, that we shal praise God without end or wearinesse, with all our heart, with all our strength, with all our powers, with all our partes, according as the scripture saith: *Happie are they that liue in thy house, O Lord, for they shal praise thee eternally without end.*

Mat. 25.

Psal. 83.

13 Of this most blessed vision of God the holy father S. Austen writeth thus *Happie are the cleane of heart, for they shall see God* (saith our Sauiour) then is there a vision of God (deare brethren) which maketh vs happy: a vision (I say) which neither eie hath seene in this woorlde, nor eare hath heard, nor heart conceiued. A vision that passeth all the beauty of earthly thinges, of golde, of siluer, of woods, of fields, of sea, of aire, of Sun, of Moone, of stars, of Angels: for that all these

Tract. 4. in ep. Ioh.

Mat. 5.

beſe thinges haue their beautie from thence. *We ſhall ſee him face to face* (ſaith the Apoſtle) *And knowe him as we are knowen*. We ſhall know the power of the father, vve ſhall knowe the wiſedome of the Son, we ſhall knowe the goodnes of the holy ghoſt, we ſhall know the inuiſible nature of the moſt bleſſed Trinity. And this ſeeing of the face of God, is the ioie of Angels, and all Saints in Heauen. This is the rewarde of life euerlaſting; this is the glorie of bleſſed ſpirits, their euerlaſting pleaſure: their crowne of honour: their gaine of felicity: their rich reſt: their beautifull pallace: their inward and outward ioie: their Diuine paradiſe: their heauenly Ieruſalem; their felicitie of life; their fulneſſe of bliſſe, their eternall ioy, their peace of God that paſſeth all vnderſtanding. This ſight of GOD, is that full beatitude, the totall glorificarion of man, to ſee him, I ſay, that made both heauen and earth, to ſee him that made thee, and redeemed thee, that glorified thee. For in ſeeing him, thou ſhalt poſſeſſe him: in poſſeſſing him, thou ſhalt loue him: in louing him, thou ſhalt praiſe him. For he is the inheritance of his people: hee is the poſſeſſion of their felicity: he is the reward of

1.Cor.3. Aug. cap.36. ſoliloq. 1.Cor.13. Pſal.4.

theig

Gen.15. their expectation. *I vvill be thy great reward* (saith he) to Abraham. O Lord thou art great, and therefore no maruell if thou be a great reward. The sight and fruition of thee therefore is all our hire, all our rewarde, all our ioy and felicitie, that we expect: seeing thou hast saide

Ioh.17. that *this is life euerlasting, to see and know thee our true God, and Iesus Christ whom thou hast sent.*

14 Hauing nowe declared the two generall partes of Heauenlie felicitie, the one appertaining to our soule, the other to our bodie: it is not harde to esteeme, vvhat excesse of ioies both of them ioyned togither shall vvoorke at that happy day of our glorification. O ioie aboue all ioies, passing all ioie: and

Ca 35. soliloquiorum, Phil.4. without vvhich there is no ioy, vvhen shall I enter into thee (saieth Saint Augustine) vvhen shall I enioy thee, to see my God that dwelleth in thee? O euerlasting kingdome: O kingdome of all eternities: O light vvithout ende: O peace of GOD that passeth all vnderstanding, in vvhich the soules of Saints

Esaie.51. doe rest with thee, *And euerlasting ioie is vppon their heades, they possesse ioie and exultation: and all paine and sorrowe is fled*

Esai.35. *from them!* O howe glorious a kingdome is thine (O Lorde) vvherein all Saintes

Saintes doe raigne with thee, *Adorned with light, as vvith apparell: and hauing crownes of precius ſtones on their heads!* O kingdome of euerlaſting bliſſe, where thou, O Lorde, the hope of all Saints art, and the Diademe of their perpetuall glorie, reioicing them on euerie ſide, vvith thy bleſſed ſight! In this kingdome of thine, there is infinite ioie and mirth without ſadneſſe, health, without ſorrowe: life, without labour: light, vvithout darckeneſſe: felicity without abatement; all goodneſſe, without anie euill. Where youth floriſheth, that neuer waxeth olde: life, that knoweth no ende: beautie, that neuer fadeth: loue, that neuer cooleth: health, that neuer diminiſheth: ioie, that neuer ceaſeth. Where ſorrowe is neuer felt, complaint is neuer heard: matter of ſadneſſe is neuer ſeene: nor euill ſucceſſe is euer feared. For that they poſſeſſe thee, O Lorde, vvhich art the perfection of their felicity. Pſal.103. Pſal.10.

15 If wee would enter into theſe conſiderations, as the holy man, & other his like did: no doubt but wee ſhould more bee enflamed vvith that loue of this felicity, prepared for vs, than vve are, and conſequently ſhoulde ſtriue more to gaine it, than we doe. And to the end A comfortable conſideration

thou

thou maiest conceiue some more feeling in the matter (gentle Reader) consider a little with mee, what a ioyfull day shall it bee at thy house, vvhen hauing liued in the feare of God, and atchiued in his seruice the ende of thy peregrination, thou shalt come, by the meanes of death, to passe from miserie and labor to immortality: and in that passage (when other men begin to feare) thou shalt lift vppe thy heade in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell mee, what a day shall that be when thy soule stepping out of prison, and conducted to the tabernacle of Heauen, shall be receiued there, with the honorable companies, and troupes of that place? With all those blessed spirites mentioned in Scripture, as principallities, powers, vertues, dominions, thrones, Angels, Archangels, Cherubins, and Seraphins: also vvith the holy Apostles and Disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, & Saints of God? All which shall triumph nowe at thy coronation and glorification. What ioy will thy soule receiue in that day, when she shall be presented, in the presence of al those states, before the seate & maiestie

uc.21.

es.1.
ol.1.
Thes.1.
a.6.
c.15.

of

of the blessed Trinity * with recital and declaration of the good workes and trauiles suffered for the loue and seruice of God? When there shall be laid down in that honorable consistorie, all thy vertuous deedes, al the labours that thou hast taken in thy calling: all thy almes, al thy praier: all thy fasting: all thy innocency of life: all thy patience in iniuries: al thy constancy in aduersities: all thy temperaunce in meats: all thy vertues of thy whole life? When all I say shall be recounted there, all commended, all rewarded: shalt thou not see nowe, the valure and profite of vertuous life? Shalt thou not confesse, that gaineful and honourable is the seruice of God? Shalt thou not be glad and blesse the houre wherein thou first resolued thy selfe to leaue the seruice of the world, to serue God? Shalt thou not thinke thy selfe beholding to him or her that perswaded thee to it? yes verily.

B

* This must needes bee warilie taken otherwise, with the cõfort that is sought thereby, there maie be danger of error also.

16 But yet more than this, when as beeing so neere thy passage heere, thou shalt consider into what a port and hauen of security thou art come, and shalt looke backe vppon the daungers, which thou hast passed, and wherein other men are yet in hazarde: thy cause of ioy shall greatly be increased. For thou shalt see cui-

The ioie, securitie.

euidently how infinite times thou wert to periſh in that iourney, if God had not helde his ſpeciall hande ouer thee. Thou ſhalt ſee the daungers wherein other men are, the death and damnation whereunto many of thy friends and acquaintaunce haue fallen, the eternal paines of hell incurred by manie that vſed to laugh and be merry with thee in the worlde. All which ſhal augment the felicitie of this thy bleſſed eſtate. And nowe for thy ſelfe thou maieſt be ſecure, thou art out of all daunger for euer and euer. There is no more neede now of feare, of watch, of labour, or of care. Thou maieſt lay downe al armor now, better than the children of Iſrael might haue done when they had gotten the lande of promiſe. For there is no more enemye to aſſaile thee, there is no more wily ſerpent to beguile thee, all is peace, all is reſt, all is ioy, all is ſecuritie. Good S. Paul hath no more neede nowe to labour in the miniſterie of the woorde, neither yet to faſt, to watch, or to puniſh his body. Good olde Ierome may nowe ceaſe to afflict himſelfe both night and daie for the conquering of his ſpirituall enemie. The onelye exerciſe muſt bee novve to reioice, to triumph, to ſing *Hallelviah*, to the Lambe which

of. 21. 22.
Gen. 3.
ap. 17.
Cor. 9.
rom. ep. ad Euſt.
oc. 19.

vvhich hath brought thee to this felicitie, and vvill keepe thee in the same, worlde without end. What a comfort will it bee to see that Lambe sitting on his seate of state? If the wisemen of the east, came so farre off, and so reioyced to see him in the manger: what will it bee to see him sitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie: vvhat shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saintes haue in heauen (sayeth Saint Austen) to bee admitted into the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnesse of his maiesty. And if we were to suffer tormentes euerie daie, yea to tolerate the verie paine of hell for a time, thereby to gaine the sighte of Christ, and to bee ioyned in glorie to the number of his Saintes: it were nothing in respect of the rewarde. O that we made such account of this matter, as this holy and learned man did: wee woulde not liue as vvee doe, nor leese the same for such trifles as most men doe.

Mat. 2.

Luc. 1.

Serm. 17. de sanctis.

17 But to go forwarde yet further in this consideration: imagine besides all

Meeting with our

friendes in heauen.

B

all this, what a ioie it ſhall be vnto the ſoule at that day, to meete withall her godly friends in heauen, vvith * father, vvith mother, vvith brothers, vvith ſiſters, with wife, with husband, with maſter, vvith Scholers, with neighboures, with familiars, with kindred, with acquaintance: the vvelcomes, the mirth, the ſweete imbracementes that ſhall be there, the ioie vvhereof (as [a] noteth vvell Saint Cyprian) ſhall be vnſpeakable. Ad to this, the daily feaſting and ineſtimable triumph vvhich ſhall be there at the arriuall of newe brethren and ſiſters comming thither from time to time, vvith the ſpoiles of their enemies, conquered and vanquiſhed in this world. O vvhat a comfortable ſight will it bee to ſee thoſe ſeates of Angels fallen, filled vppe againe vvith men and vveomen from daie to daie! To ſee the crownes of glorie ſette vppon their heades: and that in varietie, according to the variety of their conquestes. One [b] for martyrdome of confeſſion, againſt the perſecutor; another for the chaſtitie, againſt the fleſhe: another for pouertie of humilitie, againſt the worlde: another for manie conqueſtes togeather againſt the Diuell. There the glorious com-

* There be diuerſe of this minde: but ſeeing that the knowledge of father, & mother, & ſuch like is earthly knowledge & al earthly knowledge ſhal be aboliſhed: I ſee not how it may bee warranted that wee ſhall then haue remembrance or knowledge of any ſuch ſauing only as they are members of one body, & not as our father, kinſman, or friend.

[a] Cyp. li. de mortalitate

[b] 2. Tim. 4.

pany

panie of Apostles (saieth holy Cyprian) there the number of reioyfing Prophetes, there the innumerable multitude of Martyrs shal receiue the crownes of their deathes and sufferinges. There triumphing Virgins, vvhich haue ouercome concupiscence, vvith the strength of continencie, there the good almers vvhich haue liberallie fedde the poore, and (keeping Gods commaundementes) haue transferred their earthlie riches to the storehouse of heauen, shall receiue their due and and peculiar reward. O how shall vertue shevv her selfe at this day? How shall good deedes content their doers? And among all other ioyes, and contentions, this shall not bee the last, to see the poore soules that come thither on the sudden from the miseries of this life, how they, I say, shall remaine astonished, and as it were, besides themselues, at the sudden mutation, and excessiue honour done vnto them. If a poore man that were out of his way, wandering alone vppon the mountaines in the midst of a darcke and tempestuous night, far from companie, destitute of money, beaten with raine, terrified with thunder, stiffe vvith colde, wearied

Apoc. 2 3.4. Lib. de mortalitate.

A comparison.

ried out vvith labour, almoſt famiſhed with hunger and thirſt, and neare brought to deſpaire with multitude of miſeries, ſhould vppon the ſudden in the twinkling of an eye, bee placed in a goodly, large, and rich pallace, furniſhed with all kinde of cleare lights, warme fires, ſweet ſmels, dainty meates, ſoft beddes, pleaſaunt muſicke, fine apparell, and honourable companie, all prepared for him, and attending his comming, to ſerue him, to honour him, and to annointe and crowne him a king for euer. What would this poore man doe? How would he looke? What could he ſay? Surelye I thinke hee coulde ſay nothing, but rather vvould weepe in ſilence for ioie, his heart beeing not able to containe the ſudden and exceeding greatneſſe thereof.

18 Well then, ſo ſhall it be, and much more with theſe twiſe happie ſoules, that come to heauen. For neuer was there colde ſhadow ſo pleaſant in a hoat burning ſunny daie, nor the welſpring to the poore traueller in his greateſt thirſt of the ſummer, nor the repoſe of an eaſie bed to the wearied ſeruant after his labour at night, as ſhal be this reſt of heauē to an afflicted ſoule, which com-

commeth thither. O that we could conceiue this, that we coulde imprint this in our hearts (dear brother) would we follow vanities, as we doe? Would we neglect this matter as we doe? Surely our coldeneſſe in ſeeking after theſe ioyes doth proceede of the ſmall opinion we doe conceiue of them. For if we made ſuch account and eſtimate of this iewell, as other merchauntes before vs (more ſkilfull and wiſer than our ſelues) haue doone: vvee woould bidde for it as they did, or at leaſtwiſe would not let it paſſe ſo negligentlie, vvhich they ſought after ſo carefully. The Apoſtle ſaieth of Chriſt himſelfe, *Propoſito ſibi gaudio, ſuſtinuit crucem*: He laying before his eyes the ioyes of heauen, ſuſteined the croſſe. A great eſtimation of the matter, vvhich he vvoulde buy at ſo deare a rate. But vvhat counſel giueth he to other men about the ſame? Surelie none other, but to *Go and ſell all that euer they haue, to purchaſe this treaſure*. Saint Paul of himſelfe, what ſaith hee? Verily, that *Hee eſteemed all the worlde as dung*, in reſpect of the purchaſing of this iewell. Saint Paules ſcholer Ignatius what biddeth hee? Hear his owne words: Fire, gallowes, beaſtes, breaking of my bones, quartering of my members, cruſhing

The great account that ſaintes made of heauen.

Heb. 12.

Mat. 13.

Phil. 3.

Ierom. in catalogo.

ing of my body, all the tormentes of the Diuell together, let them come vpon me, so I may enioy this treasure of heauen. Saint Augustine that learned Bishoppe, what offereth he? You haue nowe heard before, that he would be content to suffer tormentes euerie day, yea the verie tormentes of hell it selfe, to gaine this ioy. Good Lord, howe farre did these holy Saintes differ from vs? Howe contrarie were their iudgementes to ours in these matters! Who will nowe maruell of the wisedom of the woorlde, iudged folly by God, and of the wisedome of God, iudged folly by the woorld? *O children of men,* (saieth the Prophet) *why doe yee loue vanitie and seeke after a lie?* Why doe you imbrace straw, and contemne golde? Strawe, I saie, and most vile chaffe, and such as finally will set your owne house on fire, and be your ruine and eternall perdition.

Serm. 31. de sanctis.

1 Cor. 1. & 3. Psal. 4.

Whereto a christian is borne by Baptisme. Ga. 3. and 4. Eph. 1. & 5. Col. 3. Titus. 3.

19 But now to drawe towardes an ende in this matter (though there be no ende in the thing it selfe) let the Christian consider vvhere-to hee is borne, and vvhereof hee is inpossibilitie, if he will. He is borne heir apparant to the kingdome of heauen, a kingdome vvithout ende, a kingdome with-

without measure, a kingdome of blisse, the kingdome of God himselfe: he is borne to be ioint heir vvith Iesus Christ the Sonne of God, to raigne with him: to triumph vvith him: to sit in iudgement of maiestie vvith him: to iudge the verie Angels of heauen vvith him. What more glorie can bee thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glorie that heauen containeth, shall be poured out vpon him. And to make his honour yet more, the glorious Lambe that sitteth on the throne of Maiesty, vvith his eies like fire, his feete like burning copper, and all his face more shining then precious stones from whose seate there proceedeth thūder and lightening without ende: and at whose feete the foure and twenty elders lay downe their crownes: this Lampe, I say, shall rise and honour him vvith his owne seruice. Who will not esteeme of this royall inheritance? Especially seeing that nowe we haue so good opportunity to the obteining thereof, by the benefite of our redemption, and grace purchased to vs therein.

Rom. 8. Iaco. 2. Heb. 9. 1. Pet. 1. 3. 2. Pet. 1. 3. Apoc. 21. Mat. 19. Luc. 22. 1. Cor. 6. Apoc. 1. & 4. Luc. 12.

20 Tell me now, gentle reader, why vvilt thou not accept of this his offer? Why vvilt thou not account of this his

Apoc. 3.

his kingdome? Why wilt thou not be
this glorie of him for so little a labo
as he requireth? *Suadeo tibi emere a
aurum ignitum, probatum, vt locuples fi*
saieth Christ. I counsell thee to bu
pure and tried golde of me, to the end
thou maiest be rich. Why wilt thou no
followe this counsell, deare brother, e
pecially of a rich Merchant that mea
neth not to deceaue thee? Nothing
grieueth this our Sauiour more, than
Exod. 5. that men will seeke with such paine
to buy straw in Egypt, whereas he would
sell them fine golde at a lower price
and that they will purchase puddle wa
ter, with more labour then hee would
require for tenne times as much price
Ier. 2. liquor out of the verie fountaine i
Apoc. 2. 1. selfe. There is not the wickedst man
in the worlde, but taketh more trauell
in the gaining of hell, as after shall
bee shewed, then the most painefull
seruaunt of God in obteining of hea
uen.

The vanitie of worldly men. 21 Follow thou not their folly then
deare brother, for thou shalt see them
suffer grieuously for it one daie, when
thy heart shall be full glad thou hast no
part among them. Let them go nowe
and bestow their time in vanitie, in plea
sures, in delightes of the worlde. Let
them

them goe nowe and bestowe their time in vanity, in pleasures, in delightes of the worlde. Let them builde pallaces, purchase dignities, adde peeces and patches of grounde together: Let them hunt after honoures, and builde Castles in the aire: the daie will come, if thou beleeue Christ himselfe, wherein thou shalt haue small cause to enuie their felicity. If they talke basely of the glory and riches of Saintes in heauen, not esteeming them indeede, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein, make little account of their woordes, for that *The sensuall manne vnderstandeth not the thinges which are of God*. If horses were promised by their maisters a good banquet, they could imagine nothing else but prouender and vvater, to bee their best cheere, for that they haue no knowledge of daintie dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their minde no higher than the same. But I haue shewed thee before (gentle Reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse still with S. Paul, that no humane heart

Luc. 6.
Luc. 12.
Mat. 26.
1. Cor. 2.
Ep. Iud.
A similitude
1. Cor. 2.
2. Cor. 12.

can

can conceiue the least part thereof: h
which cause also it is not vnlike, that
Paul himselfe was forbidden to vtter th
thinges which he had seene and hard,
his miraculous assumptiō vnto the thi
heauen.

1.Cor.6. Phil.3. 2.Ti.2.1. Titus.6. Heb.12. Mat.7. 19.25.

22 To conclude then, this game a
goale is set vp for them that will run,
Saint Paul noteth: and no man is cro
ned in this glory, but such onely, as
fight, as the same Apostle teacheth. *
*not euery one that saith to Christ, Lord, Lo
shal shall enter into the kingdome of heau
but they onely vvhich doe the will of Chri
his father in heauen.* Though this kin
dome of Christ be set out to al, yet euer
man shal not come to raigne with Chri
but such onelie as shall bee content
suffer with Christ. Thou art theref
to sit downe and consider according
thy Sauiours counsell, what thou wi
doe, whether thou haue so much spi
tuall money, as is sufficient to build
this towre, and make this warre or no
that is, vvhether thou haue so muc
goodwill and holy manhoode in the
as to bestowe the paines of suffering
with Christ, if it bee rather to bee ca
led paines than pleasure, that so tho
maiest raigne with him in his kingdom
This is the question, this is the veri

Rom.8. Mat 11. Mat.7. and 19. Ioh.14. Luc.,16.

who

whole issue of the matter, and hitherto hath appertayned whatsoeuer hath beene spoken in this booke before, eyther of thy particular ende, or of the maiesty, bountie, and iustice of God, and of the account hee will demaunde of thee: also of the punishment or rewarde laide vp for thee. Al this, I say, was ment by me to this only end, that thou measuring the one part and the other, shouldst finallie resolue what thou wouldst doe, not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne error, vntill it be too late to amende it.

23 For the loue of GOD then (dear brother) and for the loue thou beareſt to thine owne soule, shake of this dangerous securitie, vvhich flesh and blood is woont to lull men in, and make some earnest resolution: For looking to thy soule for the life to come. Remember often that worthy sentence: *Hoc momentum vnde pendet æternitas*: This life is a moment of time, whereof all eternitie of life or death to come dependeth. If it be a moment, and a moment of so great importaunce: how is it passed ouer by worldly men, with so little care as it is.

A saying t be remem bred.

24 I might haue alleadged here infinit

other reasons and considerations to moouemen vnto this resolution, whereof I haue talked: and surely no measure of volume were sufficient to containe so much as might be saide in this matter. For that all the creatures vnder heauen, yea and in heauen it selfe, as also in hell all (I say) from the first to the last, are argumentes and perswasions vnto this point: all are bookes and sermons, all doe preach & cry (some by their punishment: some by their glorie: some by their beauty: and all by their creation) that wee ought without delay to make this resolution: and that all is vanitie: all is follie: all is iniquitie: all is miserie: besides the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue said) I thought good onely to choose out these few considerations before laide downe, as chiefe and principall among the rest, to woorke in any true Christian heart. And if these cannot enter with thee (good reader) little hope is there that any other would doe thee good. Wherefore here I ende this first part, reseruing a few thinges to be saide in the secõd for remouing of some impediments, which our spirituall aduersary is wõt to cast against this good woork as against the first step to our saluation.

Our

Our Lord God and ſauiour Ieſus Chriſt, which was content to pay his own bloud for the purchaſing of this notable inheritance vnto vs, giue vs thy holy grace, to eſteeme of it as the great weight of the matter requireth, and not by negligence to leeſe our portions therein.

The ende of the firſt part.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this reſolution: and firſt, of the difficultie or hardneſſe, which ſeemeth to many to be in vertuous life.

NOtwithſtanding all the reaſons and conſiderations before ſet downe, for inducing men to this neceſſarie reſolution of ſeruing God there want not manie Chriſtians abroade in the woorlde, whoſe heartes either intangled with the pleaſures of this life, or giuen ouer by God to a reprobate ſenſe, doe Eſp. Iud. Rom. 1.

yeelde no whit at all this battery, that hath beene made, but shewing themselues more hard than adamant, doe not only resist and contemne, but also doe seeke excuses for their sloth and wickednesse and doe alleadge reasons to their owne perdition. Reasons I call them according to the common phaise: though indeede there be no one thing more against reason, than that a man should become enemy to his owne soule, as the Scripture affirmeth obstinate sinners to be. But yet, as I say, they haue their excuses: and the first and principall of all is, that vertuous life is painefull and hard, and therfore they cannot endure to follow the same: especially such as haue bin brought vp delicately, and neuer were acquainted with such asperitye as (they say) we require at their hands. And this is a great, large, and vniuersal impediment, which staieth infinite men from imbracing the meanes of their conversion, for which cause it is fully to be answered in this place.

rouer 18. nd 20. alm. 104. ob. 12.

2 First then supposing that the waye of vertue were so harde indeede, as the enemy maketh it seeme: yet might I well say with S. Chrysostome, that seeing the rewarde is so great and infinite as we haue declared: no labour should seeme great

l. de compunct cordis.

great for obtayning of the same. Againe, I might say with holy Saint Augustine, That seeing we take daily so great paine in this worlde, for auoiding of small inconueniences, as of sickneſſe, impriſonments, loſſe of goods, and the like, what paines ſhould we refuſe for auoiding the eternity of hell fire ſet downe before? The firſt of theſe conſiderations Saint Paul vſeth, when he ſaide, *The ſufferings of this life are not worthy of the glory which ſhall be reuealed in the next.* The ſecond Saint Peter vſed, when he ſaide: *Seeing the heauens muſt bee diſſolued, and Chriſt come to iudgement, to reſtore to euery man according to his vvorkes: what manner of men wee ought to bee, in holy conuerſation?* As who would ſaie: No labour, no paines, no trauell oughte to ſeeme harde or great vnto vs, to the end we might auoide the terror of that day. S. Auſten asketh this queſtion, what we thinke the rich glutton in hell woulde doe, if hee were nowe in this life againe? Woulde he take paines or no? Woulde he not beſtir himſelfe rather than turne into that place of torment againe? I might ad to this the infinite paines that Chriſt tooke for vs, the infinit benefites he hath beſtowed vpon vs, the infinite ſinnes wee haue commit.ed againſt him

Hom. 16. ex So.

Rom. 8.

1. Pet. 2.

Luc. 16.

the infinite exãples of Saintes that haue trodden this path before vs: in respect of al which we ought to make no bons at so little paines & labour, if it were true that Gods seruice were so trauelsome as many doe esteeme it.

The way of vertue is hard. Mat. 2.

3 But now in very deede the matter is nothing so, and this is but a subtile deceipt of the enemy for our discouragement. The testimony of Christ himselfe is cleare in this point: *Iugum meum suaue est, & onus meum leue:* My yoke is sweete, and my burden light. And the deerely beloued disciple Saint Iohn, who had best cause to knowe his Masters secret herein, saith plainely: *Mandata eius grauia non sunt:* His commandementes are not grieuous. What is the cause then, vvhy so many men doe conceiue such a difficultie in this matter? Surely one cause is, beside the subtiltie of the diuell, vvhich is the chiefest, for that men feele the disease of concupiscence in their body, but doe not consider the strength of the medicine giuen vs against the same. They cry with Saint Paul, that *They finde a lavve in their members repugning to the lavve of their minde*, vvhich is the rebellion of concupiscence left in our flesh by originall sinne, but they confesse not, or cõsider

1. Iohn. 5.

The cause of difficultie.

7. Cor. 12.

sider not with the same S. Paul, *That the grace of God by Iesus Christ shal deliuer them from the same:* They remember not the comfortable saying of Christ to Saint Paul, in his greatest temptations: *Sufficit tibi gratia mea:* My grace is sufficient to strengthen thee against them all. These men doe as Helizeus his disciple did, who casting his eies onely vpon his enemies, that is, vpon the huge army of the Syrians, ready to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the prayers of the holy Prophet, he was permitted from God to see the Angels that stoode there present to fight on his side, and then he well perceiued that his part was the stronger. Ibidem. 4. Reg. 6.

4 So these men beholding onely our miseries and infirmities of nature, vvhereby dailie tentations doe rise against vs: doe account the battle painfull, and the victorie vnpossible, hauing not tasted indeede, nor euer prooued (thorowe their owne negligence) the manifold helpes of grace, and spirituall succours, vvhich God alwaies sendeth to them who are content (for his sake) to take this conflict in hande. Saint Paul had well tasted that aide, vvhich hauing reckoned vp all the hardest mat- Helpes of grace for the easing of vertuous life.

Rom.8. Phil.4. ters that coulde be added: *Sed in his omnibus superamus, propter eum qui dilexit nos*: But we ouercome in all these combates, by his assistance that loueth vs. And then falleth hee to that woonderfull protestation, that neither death, nor life, nor Angels, nor the like should seperate him: and all this vppon the confidence of spirituall aide from Christ, vvhereby hee sticketh not to auouch, *That hee coulde doe all thinges*. Dauid also had procued the force of this assi-

Psalm.118. staunce who saide, *I did runne the way of thy commandements, when thou didst inlarge my heart*. This inlargement of hart was by spirituall consolation of internall vnction, whereby the heart drawen together by anguish, is opened and inlarged, when grace is poured in, euen as a drie purse is softened and inlarged by annointing it vvith oile. Which grace beeing present, Dauid saide, he did not onelie walke the way of Gods commandementes easily, but that he ran them euen as a drie cart wheele, which crieth and complaineth vnder a small burden, beeing dr e, runneth merily vvithout noise, when a little oile is put vnto it. VVhich thing aptlie expresseth our state and condition; vvho vvithout Gods helpe are able to doe nothing but

but vvith the aide thereof, are able to doe vvhatsoeuer hee nowe requireth of vs.

5 And surelie I would aske these men that imagine the waie of gods law to bee so harde and full of difficultie, how the Prophet could saie: *I haue taken pleasure (O Lorde) in the vvaie of thy commaundementes, as in all the riches of the worlde.* Psal. 118. Psal. 18. And in another place: *That they vvere more pleasaunt and to bee desired, than golde, or precious stones, and more sweeter than honey, or the honey combe.* By which woordes hee yeeldeth to vertuous life, not onely due estimation aboue all treasures in the vvoorlde: but also pleasure, delight, and sweeteneesse: thereby to confound all those that abandon and forsake the same, vpon idle, pretended, and fained difficulties. And if Dauid coulde saie thus much in the olde Lawe: Ioh. 1. Rom. 5. Heb. 6. howe much more iustly may wee say so nowe in the newe, when grace is giuen more abundantly, as the scripture saith? And thou poore Christian which deceiuest thy selfe with this imagination, tell me, why came Christ into this worlde? Why laboured he, and why tooke he so much paines here? Why shed hee his bloud? Why praied he to his father so often for thee? Why appointed hee the sacra-

sacraments as conduits of grace? Why sent he the holy ghost into the worlde? What signifieth the word *gospell* or *good tidings*? What meaneth the word *grace* and mercy brought with him? What importeth the comfortable name of Iesus? Is not all this to deliuer vs from sin? From sinne past (I saie) by his onely death: From sinne to come, by the same death, and by the assistaunce of his holy grace, bestowed on vs more aboundantly than before, by all these meanes? Was not this one of the principall effectes of Christ his comming, as the Prophet noted: *That craggie waies shoulde bee made straight, and hard vvaies plaine*? Was not this the cause vvhy he indued his Church with so many giftes of the holy ghost, and with diuerse speciall graces, to make the yoke of his seruice sweete: the exercise of good life, easie: the walking in his commaundementes, pleasaunt: in such sort, as men might nowe sing in tribulations: haue confidence in perils: securitie in afflictions: and assuraunce of victory in all temptations? Is not this the beginning, middle, and ende of the Gospell? Were not these the promises of the Prophets: the tidinges of the Euangelistes: the preachings of the Apostles: the doctrine,

Mat.1.

Esai.42.
Esai.11.
& vide Ier. ibid.
Amb.lib.2. de.sp & c. 20.
Mat.5.
Luc.6.
1 & 4.
2.Cor.4.

Esa.20.

ctrine, beleefe, and practise of all Saintes? And finally, is not this *Verbum abbreuiatum:* The woorde of God abbreuiated: vvherein doeth consist all the riches and treasures of Christianitie?

6 And this grace is of such efficacie and force in the soule, where it entreth, that it altereth the whole state thereof making those thinges cleere, vvhich were obscure before: those thinges easie, which were harde and difficult before. And for this cause also it is saide in the Scripture, to make a new spirit, and a new heart. As where Ezechiell talking of this matter, saith in the person of God, *I will giue vnto them a new heart, & will put a newe spirit in their bowels, that they maie walke in my precepts, and keepe my commaundementes.* Can anie thing in the worlde bee spoken more plainely? Now for mortifying and conquering of our passions, vvhich by rebellion doe make the vvaie of Gods commaundementes vnpleasaunt, Saint Paul testifieth cleerely, that aboundant grace is giuen to vs also by the death of Christ to doe the same: for he saieth, *This we knowe that our olde man is crucified also to the ende that the body of sinne may be destroied, and we serue no more vnto sinne.* By the olde

Of the force of grace.

Ezech. 11. and 36

Rom. 6.

olde man, and the body of sinne. Saint Paul vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroied by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice, in some good measure resist and conquere this appetite, beeing freed so much as we are from the seruitude of sinne. And this is that noble and entire victorie, in this worlde begun, and to be finished in the worlde to come, which God promised so long ago to euery Christian soule by the meanes of Christ, when he saide: Be not affraid: for I am with thee, step not aside, for I thy God haue strengthned thee, and haue assisted thee: & the right hande of my iust man, hath taken thy defence. Beholde all that fight against thee shall be confounded and put to shame: thou shalt seeke thy rebels, and shalt not finde them: they shall bee as though they were not, for that I am thy Lorde and God.

o proueth Aug. lib. 2. e pec. mer. ap. 6.

Isa. 41.

7 Lo, here a full victorie promised vppon our rebels, by the helpe of the right hande of Gods iust man, that is, vpon our disordinate passions, by the aide of grace from Iesus Christ. And albeit these rebels are not heere promised to be taken cleane awaie, but onely

to

to be conquered and confounded: yet is it saide: *That they shall bee as though they were not.* Whereby is signified that they shall not hinder vs of our saluation, but rather aduaunce and further the same. For as wilde beasts, which of nature are fierce, and would rather hurte, than profite mankinde: beeing mastered and tamed, become verie commodious and necessarie for our vses: so these rebellious passions of ours, vvhich of themselues would vterlie ouerthrowe vs, beeing once subdued and mortified by the grace of God, doe stande in singular steede to the practise and exercise of all kinde of vertues: as * choler or anger to the enkindling of zeale: hatred to the pursuing of sinne: and heauie minde, to the reiecting of the vvorldes loue to the imbracing of all great and heroicall attemptes, in consideration of the benefites receiued from God. Besides this the verie conflict and combate it selfe, in subduing these passions, is left vnto vs for our great good, that is, for our patience, humilitie, and victorie in this life: and for our glore, and crowne in the life to come? as Saint Paul affirmeth of himselfe, and confirmed to all others, by his example.

A similitude

The vse of passions moderated.

B

* A special point to be considered for the ratifiyng of one point of philosophie which is, that the soule doeth follow the temperature of the body. And this they holde for that by experience it is com-

8 Now

monly seene, that the disposition of men is such; as the nature of their complexion doth seeme to import. For commonlie those that are sanguine, are pleasant: those that are flegmaticke, slow: those that are cholericke, earnest; & those that are melancholicke, solitarie; and such like And yet the trueth is, that the soule doeth not followe, but rather doth vse such temperature as the body hath; and that verie well, and to good vse, if the soule be good; but otherwise abuseth it ill. For the complexions are indifferent; neither good nor ill of themselues; but as they are vsed. But because that most mens soules are ill (as we are all by original corruption) therefore doe most men abuse their complexions to ill: as bloud, to wantonnesse: fleame, to sloth: choler to anger: and melancholie, to secret practises of deceit, or naughtinesse. Whereas notwithstanding those soules that are good, doe vse them well; as bloud, to be valiant, & cheereful in goodnesse: fleame to moderate their affections with sobrietie, choler to be earnest in the glorie of God: and melancholie, to study and contemplation. Which point notwithstanding might easily be pardoned to Philosophers that holde manie thinges else as wrong as it, but that this one point of error with them, is the cause of some others besides in weighty matters. For out of this haue some of our Diuines taken their opinion that the foundation of sinne is originall: in the bodie, and from it deriued to the soule; and were the rather induced to thinke that the blessed Virgine was herselfe also conceiued without sinne, for that otherwise they did not so plainlie see, howe Christ taking flesh of her, should haue the same of himselfe without staine of sinne. And of themselues there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vppon the temperature of the bodie, they did not see howe it could be immortall, when as the temperature and bodie it selfe are knowen to be mortall.

8 Nowe then let the slothfull christian go *Put his handes vnder his girdle*, as the Scripture saith; and say, *There is a Lion in the way, and a Lionesse in the path readie to devoure*

Pro. 26.

Pro. 20.

deuour him, that he dare not goe forth of the doores. Let him say, *It is cold, and therefore hee dareth not go to plow.* Let him say, *It is vneasie to labour, and therefore he cannot purge his vineyearde of nettles and thistles nor builde anie wall about the same.* That is, let him say his passions are strong, and therefore hee cannot conquer them: his body is delicate, and therefore hee dare not put it to trauell; the vvaie of vertuous life is hearde and vneasie, and therefore hee cannot apply himselfe thereunto. Let him saie all this and much more, which idle and slothfull Christians doe vse to bring for their excuse: let them alleadge it (I say) as much and as often as he will, it is but an excuse, and a false excuse, and an excuse most dishonourable and detractorie to the force of Christ his grace purchased vs by his bitter passion, that now his yoke shoulde be vnpleasaunt, seeing hee had made it sweete: that now his burden shoulde be heauie, seeing hee hath made it light, that nowe his commaundementes should be grieuous, seeing the holy Ghost affirmeth the contrary, that nowe we should be in seruitude of our passions, seeing hee hath by his grace deliuered vs, & made vs free *If God bee vvith vs, who will be against vs?* (saith

Pro. 24.

Mat. 11.

1. Iohn. 5.
Iohn. 8.
Rom. 7.

Rom. 8.

(saieth the Apostle) *God is my helper and*
Psal.26. 27. *my defender*, saieth holy Dauid, *whome*
shall I feare, or at whome shall I tremble? If
Psal. 22. *whole armies should rise against me: yet will*
I alwaies hope to haue the victorie. And
what is the reason? *For that thou art*
with mee, O Lorde, thou fightest on my side:
thou assistest me with thy grace: by helpe
whereof I shall haue the victorie: though
all the squadrons of my enemies, that
is, of the flesh, the woorld, and the Di-
uell should rise against me at once: and
I shall not onely haue the victory, but al-
so shall haue it easily, and with pleasure
and delight. For so much signifieth S.
Iohn, in that hauing saide that the com-
maundementes of Christ are not grie-
uous, hee inferreth presently, as the
1.Iohn.5. cause thereof, *Quoniam omne quod na-*
tum est ex Deo, vincit mundum: For that
all which is borne of God, conquereth
the worlde. That is, this grace and hea-
uenly assistaunce sent vs from God, doth
both conquer the world, with al difficul-
ties and temptations thereof: and also
maketh the commau ndementes of God
easie, and vertuous life most pleasant &
sweete.

9 But it may bee you will say, Christ
himselfe confesseth it to bee a yoke and
a burden: howe then can it bee so plea-
sant

lant & easie as you marke it? I aunswere that Christ addeth, that it is a sweete yoke, & a light burden. Whereby your obiection is taken away: and also is signified further, that there is a burden which grieueth not the bearer, but rather helpeth and refresheth the same; as the burden of feathers vppon a birds backe beareth vp the birde, and is nothing at all grieuous veto her. So also although it bee a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasaunt then honye or honye combe, as saith the Prophete. And why so? Because we draw therein with a sweete companion: we draw with Christ: that is, his grace at one ende, and our * endeuour at the other. And because when a great oxe and a little doe drawe together, the waight lieth all vppon the greater oxe his necke, for that he beareth vppe quite the yoke from the other: thereof it commeth, that we drawing in this yoke with Christ, which is greater than we are, he lighteneth vs of the whole burden, and onelie requireth that wee should goe on with him comfortablie, and not refuse to enter vnder the yoke with him, for that the paine shall be his, and the pleasure ours. This he signifi-

An obiectiō answered.

Psal. 118.

1 We drawe with Christ.

B *The regenerate haue an indeuor framed in them by grace, but otherwise the natural children of Adam haue non such of themselues but onelie to euill.

Mat. 11. signifieth expreſly, when he ſaith, Come vnto me all that labour and are heauy laden and I will refreſhe you. Here you ſee that he moueth vs to this yoke, onelie there by to refreſh and disburden vs, to dis burden vs (I ſaie) of the heauy lodinges and yokes of this world: as from the burden of care, the burden of melancholie, the burden of enuy, hatred and malice, the burthen of pride, the burden of ambition, the burden of couetouſneſſe, the burden of wickednesſe, and hell ſelfe it ſelfe. From al theſe burdens and miſerable yokes Chriſt would deliuer vs, by couering our neckes, only vvith his yoke and burden, ſo lightened and ſweetened by his holy grace, as the bearing thereof is not trauelſome, but moſt eaſie, pleaſant, and comfortable, as hath bin ſhewed.

2 Loue maketh the waie pleaſant.

10 Another cauſe vvhy this yoke is ſo ſweete, this burden ſo light, and this way of Gods commaundements ſo pleaſaunt to good men, is loue: loue I meane, towardes GOD, vvhoſe commaundements they are. For euery man can tell, and hath experience in himſelfe, vvhat a ſtrong paſſion the paſſion of loue is, and how it maketh eaſie the verie greateſt paines that are in this world. What The force of loue. maketh the mother to take ſuch paines

in

in the bringing vp of her childe, but only loue? What causeth the wife to sit so attentiue at the bed side of her sicke husbande, but onely loue? What mooueth the beastes and birdes of the aire, to spare from their owne foode, and to indaunger their owne liues, for the feeding and defending of their litle ones, but onely the force of loue? Saint Austen doeth prosecute this point at large by manie other examples: as of merchants that refuse no aduenture of sea, for loue of gaine: of hunters, that refuse no season of euill weather for loue of game: of souldiers, that refuse no daunger of death for loue of the spoile. And he addeth in the ende, that if the loue of man can be so great towardes creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure: how much more shall the loue of good men towards God make al their labour comfortable, which they take in his seruice?

Serm. 9. de verbis domini.

The loue of christ to his Saintes, and of his saints to him.

It. This extreame loue was the cause, why al the paynes and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and tormentes which manie Christians haue suffered for Christ, seemed nothing vnto them.

Impri-

Imprisonments, torment, losse of honour, goods, and life, seemed trifles to diuerse seruauntes of God, in respecte of this burning loue. This loue droue many Virgins, and tender children to offer themselues in time of persecution for the loue of him which in the cause was persecuted. This loue caused holy Apolonia of Alexandria, being brought to the fire to bee burned for Christ, to slip out of the hands of such as led her, and ioyfully to runne into the fire of herselfe. This loue mooued Ignatius the ancient martyr to say (beeing condemned to beasts, & fearieg least they would refuse his body, as they had done of diuerse martyrs before) that he would not permit them so to do, but would prouoke & stir them to come vpon him, & to take his life from him, by tearing his body in peeces.

Eusеb, lib. 6. cap. 34.

Ierom. in catalogo.

12 These are the effectes then of feruent loue, vvhich maketh euen the thinges that are most difficulte & dreadfull of themselues, to appeare sweete & pleasaunt; and much more the lawes and commaundementes of God, which in themselues are most iust, reasonable, holy, and easie, *Da amantem* (saieth Saint Austen, speaking of this matter) *& sentit quod dico: Si autem frigido loquor*

Psal. 6. & 18 Mat. 11. 1. Ioh. 5. Tra. 7. in Ioh.

nesci

nescit quid loquor: Giue mee a man that is in loue vvith GOD, and he feeleth this to bee true vvhich I saie, but if I talke to a colde Christian, he vnderstandeth not vvhat I say. And this is the cause why Christ talking of the keeping of his commaundementes, repeating so often this word loue, as the surest cause of keeping the same, for want whereof in the woorlde, the woorlde keepeth them not, as there he sheweth. *If you loue mee, keepe my commaundements*, saieth he. And againe, *He that hath my commaundementes, and keepeth them; hee is hee that loueth mee*. Againe, *He vvhich loueth me: vvill keepe my commaundementes*. In vvhich last wordes, is to bee noted that to the louer hee saieth, *His commaundement* in the * singular number, for that to such an one all his commaundementes are but one commaundement. according to the saying of Saint Paul, *That loue is the fulneße of the Lavve:* For it comprehendeth all. But to him that loueth not, Christ saith, his commaundements in the plurall number: signifying thereby, that they are both many, and heauie to him, for that hee vvanteth loue, vvhich shoulde make them easie.

Ioh 14.

Marke this obseruation Rom. 13.

B

*But a little before hee vseth the plural number in that case also. viz. Ioh. 14. 15.

Which

Which S. Iohn also expresseth, when he
1. Iohn. 5. saith: *This is the loue of God, when wee keepe his commaundementes, and his commaundementes are not heauie.* That is, they are not heauy to him which hath the loue of God: Otherwise no maruell though they be most heauy. For that euery thing seemeth heauie, which we doe against our liking. And so by this, gentle Reader, thou maiest gesse, whether the loue of God be in thee or no.

3. Peculiar light of vnderstanding.

13 And these are two meanes now whereby the vertuous life of good men is made easie in this world. There followe diuerse others, to the ende that these negligent excusers maie see how vniust and vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing: which in very deede is, indued with infinite priuiledges of comfort, aboue the life of wicked men euen in this worlde. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture, *Prudentia Sanctorum*: the wisedome of Saintes: which is nothing else, but a certaine sparkle of heauenly wisedome, bestowed by singular priuiledge vppon the vertuous in this life: vvhereby they receiue most comfortable light, and vn-

Proof.

der-

derstanding in spirituall matters, especially touching their owne saluation, & thinges necessarie thereunto. Of which the Prophet Dauid meant, vvhen hee saide: *Notas mihi feciſti vias vitæ*: Thou hast made the vvaies of life knowen to me. Also when he saide of himselfe: *Super senes intellexi*: I haue vnderstoode more then olde men. And againe in another place: *Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi*: Thou hast opened to mee the vnknowen and hidden secrets of thy wisedome. This is that light wherewith Saint Iohn saieth: that Christ lighteneth his seruauntes: as also that vnction of the holy Ghost, which the same Apostle teacheth to be giuen to the Godly, to instruct thē to all things behouefull for their saluation. In likewise this is that writing of Gods lawe in mens hearts, which hee promiseth by the Prophet Ieremy: as also the instruction of men immediatly from God himselfe, promised by the Prophet Esay. And finally: this is that soueraigne vnderstanding in the law, commandemēts and iustifications of God, which holy Dauid so much desired, & so often demāded in that most diuine Psalme, which beginneth: *Bleſſed are the vnſpotted in the way*: that is, in this life.

Psalm. 16. Psalm. 118. Psal. 50. Ioh. 1. 1. Iohn. 2. Ier. 31. Esa. 54. Psal. 118.

14 By this light of vnderstandi
and supernaturall knowledge and fee
ling from the holy Ghost, in spiritua
things, the vertuous are greatly helpe
in the waie of righteousnes, for that the
are made able to discerne for the
owne direction in matters that occu
according to the saying of Saint Paul
4. Cor. 2. *Spiritualis omnia iudicat*: A spiritua
man iudgeth of all thinges. *Animal
autem homo non percipit quæ sunt spiritu
Dei*: But the carnall man conceiueth no
the thinges which appertaine to th
spirite of God. Doeth not this gre
ly discouer the priuiledge of a vertu
life? The ioy, comfort, and consol
tion of the same: vvith the exceedi
great miserie of the contrary part? I
if two shoulde walke together, the
blinde, and the other of perfect sig
which of them were like to bee wear
first? Whose iourney vvere like to
more painefull? Doth not a little grou
wearie out a blinde man? Consi
then in howe vvearisome darckenes
the wicked doe walke. Consider wh
1. Cor. 2. ther they be blinde or no. S. Paul sai
in the place before alleadged, that th
cannot conceiue any spirituall know
ledge: is not this a great darckenes
Againe, the Prophet Esaie describ
th

their state further, vvhen hee saith in the person of the wicked, *Wee haue groped like blinde men after the wals, and haue stumbled at middaie, euen as if it had beene in darkenesse.* Esa.59.

And in an other place the Scripture describeth the same yet more effectuallie, with the painefulnesse thereof, euen the mouthes of the wicked themselues in these vvoordes. Sap.5.

The light of iustice hath not shined vnto vs, and the Sunne of vnderstanding hath not appeared vnto our eies: vve are wearied out in the waie of iniquitie and perdition &c. This is the talke of sinners in hell, By which woordes appeareth not onelye that vvicked men do liue in great darkenesse: but also that this darckenesse is most painefull vnto them: and consequently, that the contrarie light is a great easement to the waie of the vertuous.

4 Internall consolation

An other principall matter, which maketh the way of vertue easie & pleasaunt vnto them that walke therein, is certayne hidden and secret consolation, which God poureth into the harts of them that serue him. I call it secret, for that it is knowen but of such onely as haue felt it: for which cause Christ himselfe calleth it *Hidden manna, knowen Apocal.2.*
onelie to them that receiue it. And the

Pſal. 30. Prophet ſaith of it: *Greate is the multitude of thy ſweeteneſſe, O Lorde, vvhich thou haſt hidden for them that feare thee.* Pſal. 67. And againe in another place: *Thou ſhalt lade aſide, O Lorde, a ſpeciall choſen raine or dewe for thine inheritance.* And another Prophet ſaith in the perſon of God, talking of the deuoute ſoule that ſerueth him: Oſe. 2. *I will lead her aſide into a wilderneſſe and there will I talke vnto her heart.* By all which worder of *wilderneſſe, ſeparating, choiſe, and hidden*, is ſignified that this is a ſecret priuiledge beſtowed only vppon the vertuous, and that the carnall heartes of wicked menne haue no part or portion therein. But now how greate and inestimable the ſweetneſſe of this heauenly conſolation is no tongue of manne can expreſſe: but vve maie coniecture by theſe words of Dauid, vvho talking of the celeſtiall wine, attributeth to it ſuch force, as to make all thoſe drunken that taſte of the ſame, *that is*, to take from them all ſenſe and feeling of the terreſtriall matter, euen as Saint Peter hauing dronck a litle of it vpon the mount Thabor, forgate himſelfe preſently, and talked as a manne diſtracted, of building tabernacles there, and reſting in that place for euer. This is the

Pſal. 35. & 64.

Mat. 17. Mar. 9. Luc. 9. Pſal. 35.

Torrent voluptatis, that sweete streame of pleasure, as the Prophet calleth it, which comming from the mountaines of heauen, vvatereth by (secret waies and passages) the heartes and spirites of the godly, and maketh them drunken with the vnspeakeable ioy vvhich it bringeth with it. This is a litle tast in this life of the very ioyes of heauen bestowed vppon good men, to comfort them withall, and to encourage them to goe forwarde. For as merchants desirous to sell their wares, are content to let you see and handle, and somtimes also tast of the same, thereby to induce you to buy: so God almighty willing (as it were) to sell vs the ioyes of heauen, is content to impart a certaine tast before hande to such as hee seeth are willing to buy: thereby to make them come off roundlie vvith the price and not to sticke in paying so much, and more, as he requireth. This is that exceeding ioy and inbily in the heartes of iust men, which the Prophet meaneth, when he saith: *The voice of exultation, and salvation is in the tabernacles of the iust*. And againe, *Blessed is that people that knoweth inbilation*: that is, that hath experienced this extreame ioye and pleasure of internall consolation. Esai. 29. A similitude Apoc. 3. Psal. 117.

Saint Paul hadde tasted it, vvhen he wrote these woordes, amiddest all his
2.Cor. 7. labours, for Christ: *I am filled with consolation, I overflowe or exceedingly abounde in all ioye, amiddest our tribulations.* What can bee more effectually laid or alleadged to prooue the seruice of GOD pleasaunt, than this? Surely (good reader) if thou hadd'st tasted once but one droppe of this heauenly ioie, thou vvouldest giue the vvhole vvoorlde to haue an other of the same, or at the leastwise, not to leese that one againe.

The way to come to spiritual consolation. 16 But thou vvilt aske me. Why thou beeing a Christian as vvell as other, hast neuer tasted of this consolation? To vvhich I aunswere, that (as it hath beene shewed before) this is not meate for euerie mouth: but *a chosen moisture laide aside for Gods inheritaunce onelie. This is vvine of Gods owne cellar, laide vppe for his spouse*, as the Cantacle
Psal. 67. declareth. That is, for the deuoute soule dedicated vnto GODS seruice.
Cant. 1. This is a teate of comfort onely for the childe to sucke, and fill himselfe withall, as the Prophet Esaye testifieth. The
Esa. 66. soule that is drowned in sinne and pleasures of the woorlde, cannot bee partaker of this benefite, neither the hea-

reple

repleniſhed vvith carnall cares and cogitations. For as GODS Arke, and the idol Dagon coulde not ſtande together vpon the altar: ſo cannot Chriſt and the vvorlde ſtande together in one hearte. GOD ſent not the pleaſaunt Manna to the people of Iſraell, as long as their flower and chibols of Egypt laſted: ſo neither vvill he ſend this heauenlie conſolation vnto thee, vntill thou haue ridde thy ſelfe of the cogitations of vanity. He is a wiſe Merchant, though a liberall: he will not giue a taſt of his treaſure where he knoweth there is no vvill to buie. Reſolue thy ſelfe once indeede to ſerue GOD, and thou ſhalt then feele this ioie that I talke of as many thouſandes before thee haue done, and neuer yet any man was herein deceiued. Moſes firſt ran out of Egypt to the hils of Madian, before God appeared vnto him: and ſo muſt thy ſoul goe out of vvoorldlie vanity, before ſhe can looke for theſe conſolations. But thou ſhalt noe ſooner offer thy ſelfe thoroughly to GODS ſeruice, than thou ſhalt finde intertainement abouo thy expectation. For that his loue is more tender indeede vppon them that come newly to this ſeruice, than vpon thoſe vvhich haue ſerued him of olde:

1. Reg. 5. Iohn. 8. 14. 15. 16. 1. Iohn. 2.

Exod. 3.

Luc.15. Beginners chiefly cherished with spirituall consolation.

as he sheweth plainely by the parable of the prodigall Sonne: whome he cherished with much more daliance and good cheere, than hee did the elder brother which had serued him of long time. And the causes hereof are two: the one for the ioy of the newe gotten seruaunt, as is expressed by Saint Luke in the text, the other least he finding no consolation at the beginning, should turne backe to Egypt againe: as God by a figure in the children of Israell declareth manifestly in these wordes: *When Pharao hadde lette goe the people of Israell out of Egypt: God brought them not by the countrey of the Philistines, which was the neweste waie, thinking with himselfe that it might repent them if they shoulde see warres straight waie rise against them, and so shoulde returne into Egypt againe.* Exod.13. Vppon which two causes thou maiest assure thy selfe of singular consolations and comfortes in the seruice of GOD (if thou wouldest resolue thy selfe thereunto) as all other men haue founde before thee, and by reason thereof haue prooued the waie not harde, as woorldlie men imagine it: but most easie, pleasaunt and comfortable, as Christ hath promised.

19 After

19 After this priuiledge of internall consolation insueth another, making the seruice of GOD pleasant, vvhich is the testimonie of a good conscience, whereof Saint Paul maketh so great account, as he calleth it, *His glorie.* And the Holie Ghost saieth of it farther, by the mouth of the wise man: *Secura mens quasi iuge conuiuium:* A secure minde, of a good conscience, is a perpetual feast: of vvhich we may infer, that the vertuous man hauing alwaies this secure minde, and peace of conscience, liueth alwaies in festiuall glorie, and glorious feasting. And hovv then is this life harde or vnpleasant, as you imagine? On the contrary side, the wicked man hauing his conscience vexed with the priuitie of sin, is alwaies tormented within it selfe, as we read this Cain was, hauing killed his brother Abel: & Antiochus, for his wickednesse done to Ierusalem: and Iudas, for his treason against his master: and Christ signifieth it generallie of all naughtie men, vvhen he saith that *They haue a vvorme which gnaweth their conscience vvithin.* The reason wherof the Scripture openeth in another place, vvhen he saith: *All wickednes is full of feare, giuing testimony of damnation against it selfe: and therefore a troubled*

5 The quiet of conscience.

2. Cor. 1.

Pro. 15.

Gen. 4. 2. Mac. 6. Mat. 27. Act. 1.

Mark. 9.

Sap. 5.

conscience alwaie suspected cruill matters. That is, suspected cruell thinges to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue all other, holy Iob most liuely setteth foorth this miserable state of wicked men in these words: *A wicked man is prooued all the daies of his life, though the time be vncertaine howve long hee shall plaie the tyraunt: the sounde of terrour is alvvaies in his eares and although it bee in time of peace, yet hee alwaie suspecteth some treason against him: hee beleeueth not that he can rise againe from darckenesse to light: expecting on every side the svvoorde to come vppon him. When he sitteth downe to eate, hee remembreth that the day of darckenes is ready at hand for him: tribulatiō terrifieth him, and anguish enviroueth him: euen as a king is inuironed with souldiers whē hee goeth to warre.*

Iob. 15. The trouble of an euill cōscience.

18 Is not this a marueilous description of a vvicked conscience vttered by the holy Ghost himselfe? VVhat can be imagined more miserable than this man, vvhich hath such a bucherie and slaughter house within his own heart? What fears, what anguishes are here touched? S. Chrysost. discourseth notably vppon this point. Such is the custome of sinners (saith he) that they

Hom. 8 ad Pop. Antiochenum.

suspect

suspect all things: doubt their owne shadowes: they are a feard of euery little noise: and thinke euery man that commeth towardes them, to come against them. If men talke togither, they thinke they speake of their sinnes. Such a thing sinne is, as it bewraieth it selfe, though no man accuse it: condemneth it selfe, though no man beare vvitnesse against it: it maketh alway the sinner fearefull, as iustice doeth the contrarie. Heare howe the Scripture doeth describe the sinners feare, and the iust mans liberty: *The wicked man flieth though no man pursue him* (saieth the Scripture.) Why doeth he flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carieth about him. And as he cannot fly from himselfe, so cannot he flie from his accuser within his conscience: but whersoeuer he goeth, he is pursued and whipped by the same, & his wounde incurable. But the iust man is nothing so *The iust man* (saith Salomon) *is as cõfident as a Lion.* Hitherto are the words of S. Chrysostome. Pro. 28. Pro. 28.

19 Whereby as also by the Scripture alleadged, we take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest 6 The hope of vertuous men.

test treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations and aduersities, most ioyfully, as Saint Iames signifieth. By this we say with Saint Paul: *We doe glorie in our tribulations, knowing that tribulation worketh patience: and patience, proofe: and proofe, hope: which confoundeth vs not.* This is our most strong & mighty comfort, this is our sure anker in al tempestuous times, as Saint Paul saith, *We haue a most strong solace (saith he) which do flie vnto the hope proposed, to lay handes on the same: which hope, we holde as a sure & firme armour of our soule.* This is that noble *Galea salutis*, the head peece of saluation, as the same Apostle calleth it, which beareth of all the blowes that this world can lay vpon vs. And finally, this is the onely rest set vp in the heart of the vertuous man: that come life, come death, come health, come sickenesse, come wealth, come pouerty, come prosperity, come aduersity, come neuer so tempestuous stormes of persecution, he sitteth downe quietly, & saith calmely with the Prophet: *My trust is in God, and therefore I feare not what flesh can doe vnto mee.* Nay further with holy Iob, amiddest all his miseries hee saieth: *Si occideris*

Iac. 5.
Rom. 5.
Heb. 6.
Eph. 6.
1. Thes. 1.
Psal. 55.

occiderit me, *in ipso sperabo*. If God should kill me: yet would I truste in him. And this is, as the Scripture saide before, to bee as confident as a Lyon, whose propertie is to shewe moste courage, vvhen he is in greatest perill, and neareste his death. Iob. 13.

20 But nowe as the holy Ghoste saieth: *Non sic impij, non sic*. The wicked cannot saie this: they haue no part in this confidence: no interest in this consolation: *Quia spes impiorum peribit*. saith the scripture: The hope of the wicked man is vaine, and shall perishe. And againe: *Præstolatio impiorum furor*: The expectation of the wicked men is furie. And yet further: *Spes impiorum abominatio animæ*. The hope of wicked men is abomination, and not a comfort vnto their soule. And the reason hereof is double. First, for that in very deede, though they say the contrarie in wordes, wicked men doe not put their hope and confidence in God, but in the worlde, and in their riches: in their strength, friendes, and authority: and finally, in the *declining arme of man*. Euen as the Prophet expresseth in their person, when he saith: *We haue put a lie for our hope*. That is, we haue put our hope in things transitory which haue deceiued vs: and this Pro. 10. Pro. 11. Iob. 11. Ieremi. 17. Esai. 28.

in

is yet more expressed by the Scripture
Sap.5. saying. *The hope of wicked men is as chaffe which the winde bloweth awaie, & as a bubble of water which a storme disperseth: and as the smoke which the winde bloweth abroad; and as the remembrance of a guest that staieth but one day in his Inne.* By all which metaphors, the holy ghost expresseth vnto vs both the vanity of the things, wherin indeed the wicked doe put their trust, & how the same faileth them after a little time, vpon euery smal occasion of aduersity that falleth out.

Isa.30.& 36 21 This is that also which God meaneth, when hee so stormeth and thundreth against those which goe into Egypt for helpe, and doe put their confidence in the strength of Pharao, accursing them for the same, & promising that it shal turne to their own confusion which is properly to bee vnderstood of all those, which put their chiefe confidence in worldly helpes: as wicked men doe, whatsoeuer they dissemble in words
Ier.17.48. Pro.19. Iob.8. to the contrary. For which cause also of dissimulation, they are called hypocrits by Iob: For whereas the wiseman saith, *The hope of wicked men shall perish:* Iob saith, *The hope of hipocrites shall perishe.* Calling wicked men hypocrites, for that they saie, they put their hope

in

in God, whereas indeede they put it in the woorld. Which thing beside the scripture, is euident also by experience. For with whom doth the wicked man cõsult in his affaires and doubts? With god principally, or with the woorld? Whome doth he seeke to in his affliction? Whom doth he call vpon in his sickneſſe? From whom hopeth he comfort in his aduerſity? To whom yeeldeth he thanks in his proſperitie? When a vvoorldlie man taketh in hand any worke of importaunce, doth he firſt conſult with God about the euent thereof? Doth he fal downe on his knees, and aske his ayde? Doth he referre it wholly and principally to his honour? if he doe not, how can he hope for ayde therein at his handes. How canne he repaire to him for aſſiſtaunce, in the daungers and lets that fal out about the ſame? How can he haue any confidence in him vvhich hath no part at all in that woorke? It is Hypocriſie then (as Iob truly ſaith) for this man to affirme that his confidence is in God: whereas indeede, it is in the woorld: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. He buildeth not his houſe with the wiſe man vpon a rocke: but with the foole vppon the ſandes: and therefore

(as

Mat.7. (as Christ well assureth him:) *When the raine shall come, and the floudes descend, and windes blow, and altogether shall rush vppon the house:* (which shall be at the houre of death:) *then shall this house fall, and the fall it shall be great.* Great, for the change that he shall see: great, for the great horror which he shall conceiue: great, for the great miserie which he shall suffer: great, for the vnspeakeable ioies of heauen lost: great for the eternall paine of hel fallen into: great euery way, assure thy selfe, deare brother, or else the mouth of God vvould neuer haue vsed this woorde, great: and this is sufficient for the first reason, why the hope of wicked menne is vaine: for that indeede they put it not in God, but in the world.

Wicked men cannot hope in God.

22 The seconde reason is, for that albeit they shoulde put their hope in GOD, yet liuing wickedly, it is vaine, and rather to bee called presumption, than hope. For vnderstanding whereof is to be noted, that as there are two kindes of faith recounted in Scripture, the one a deade faith vvithout good woorkes, that is, which beleeueth all you saie of Christ, but yet obserueth not his commaundementes, the other a liuelie, and iustifying faith, which beleeueth

Iacob. Mat.7. 1.Cor.13. and 15.

leeueth not onelie, but also worketh by charitie, (as Saint Paules wordes are:) so are these two hopes following these two faithes; the one of the good proceeding from a good conscience, whereof I haue spoken before; the other of the wicked, resisting in a guilty conscience, which is indeede no true hope, but rather presumption. This Saint Iohn prooueth plainely, when he saith, *Brethren, if our heart reprehend vs not, then haue we confidence with God.* That is, if our heart be not guiltie of wicked life. And the wordes immediately following doe more expresse the same, which are these: *Whensoeuer we aske, we shall receiue of him, for that we keepe his commaudements, and doe those thinges which are pleasing in his sight.* The same confirmeth Saint Paul when he saith, that *The ende of Gods commandements is charity from a pure heart and a good conscience.* Which wordes S. Austen expounding in diuerse wordes, and in diuerse places of his workes, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paul, saieth hee, addeth, from a good conscience, because of hope: for hee which hath the scruple of an euill conscience, despaireth to attaine that which hee beleeueth

Rom. 1. Gal. 3. Eph. 2.

1. Iohn. 3.

1. Tim. 1.

S. Aug. lib. de doctr. Christ. Cap. 37.

S. Austen in præfat. Psal. 31.

ueth. And againe: euery mans hope is in his owne conscience, according as hee feeleth himselfe to loue GOD: And againe in another booke, the Apostle putteth a good conscience for hope, for he only hopeth which hath a good conscience: and he whom the guilt of an euill conscience doth pricke, retireth backe from hope, and hopeth nothinge but his owne damnation. I might heere repeate a great manie more priuiledges and prerogatiues of a vertuous life, vvhich make the same easie, pleasaunt, and comfortable, but that this Chapter groweth to be long: and therefore I vvill onelie touch, as it vvere in passing by, two or three of the other pointes of the most principall: vvhich notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the inestimable priuiledge of liberty and freedome, vvhich the vertuous doe enioy aboue the wicked, according as Christ promiseth in

7 Liberty of the soule. Iohn. 8.

these vvordes, *If you abide in my commaundementes, you shall be my scholars indeede, and you shall knowe the truth, and the trueth shall set you free.* Which words Saint Paul as it vvere expounding,

2. Cor. 3.

saieth, *Where the spirite of the Lord is,*

there

there is fredome. And this freedome is meant, from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the vvicked are so in thraldome, as there vvas neuer bondman so in thraldome to a most cruell and mercileſſe tyraunt. This in part maie be conceiued by this one example. If a man had married a rich, beautifull, and noble gentlewoman, adorned vvith all giftes & graces which may be deuiſed to be in a woman, and yet notvvithſtanding ſhould be ſo ſotted and intangled with the loue of ſome foule and diſhoneſt begger, or ſeruile maide of his houſe, as for her ſake to abandon the company and friendſhippe of the ſaide wife, to ſpend his time in daliance and kniue of his baſe woman, to run, to goe, to ſtand at her appointment: to put all his liuing and reuenewes into her hands for her to conſume and ſpoile at her pleaſure, to deny hir nothing, but to waite & ſerue her at her becke: yea, and to compell his ſaid wife to doe the ſame: would you not thinke this mans life miſerable and moſt ſeruile? And yet ſurely, the ſeruitude whereof we talke is farre greater, and more intollerable than this. For no woman, or other creature in the world is, or cannebee of that beautye or nobilitie,

An example to expreſſe the bõdage of wicked mẽ to their ſenſualitie.

nobilitie, as the grace of Gods spirite is, to vvhom man by his creation was espoused, vvhich notwithstanding we see abandoned, contemned and reiected by him, for the loue of sensualitie her enemy, and a most deformed creature in respect of reason: in vvhose loue notwithstanding, or rather seruitude, vve see wicked men so drowned, as they serue her daie and night with all paines, perils, & expensens, and doe constraine also the good motions of Gods spirite, to giue place at euery becke and commaundement of this new mistresse. For wherefore doe they labour? Wherefore doe they watch? Wherefore doe they heape vp riches together, but only to serue their sensualitie, and her desires? Wherefore doe they beat their braines but onely to satisfie this cruel tyrant & her passions?

The miserie of a man ruled by sensualitie.

23 And if you vvill see indeede how cruell and pitifull this seruitude is: consider but some particular examples thereof. Take a man whom she ouerruleth in anie passion, as for example in the lust of the flesh, and what paines taketh he for her? How doth hee labour? How doth he sweat in his seruitude? How mightie and strong doth he feel hir tyranny? Remēber the strength

3. Reg. 11.

of

of Sampson, the wiseman of Salomon, the sanctitie of Dauid ouerthrowen by this tyranny. Iupiter, Mars and Hercules, who for their valiant actes otherwise were accounted Gods of the Paynims, were they not ouercome & made slaues by the inchantment of this tyrant? And if you will yet further see of what strēgth she is, and how cruelly shee executeth the same vppon those that Christ hath not deliuered from her bondage: consider, for examples sake in this kinde, the pittifull case of some disloiall wife, who, though shee know that by committing adulterie, she runneth into a thousand daungers, and inconueniences, as the losse of Gods fauour, the hatred of her husbande, the daunger of punishment, the offence of her friendes, the vtter dishonour of her person, if it be knowen, and finallie, the ruine and perill of bodie and soule, yet to satisfie this tyrant, shee will venter to commit the sinne, notwithstanding any dangers or perils whatsoeuer. Iud. 14. 3. Reg. 11.

24 Neither is it onelie in this one point of carnall lust, but in al other wherein a man is in seruitude to this tyraunt, and her passions. Look vpon an ambitious or vaine-glorious man, see how he serueth his mistresse: with what An ambitious man.

what care and diligence he attendeth her commandementes, that is, to follow after a little winde of mens mouthes: to pursue a little feather flying before him in the ayre: you shall see, that he omitteth no one thing, no one time, no one circumstaunce for gaining thereof. He riseth betime, goeth late to bed: trotteth by day, studieth by night: heere he flattereth, there he dissembleth: here he stoupeth, there he looketh bigge here he maketh friends, there hee preuenteth enemies. And to this onely ende hee referreth all his actions, and applyeth all his other matters: as, his order of life, his company keeping, his sutes of apparell, his house, his table, his horses, his seruants, his talke, his behauiour, his iests, his lookes, and his very going in the streete.

A couetous man.

25 In likewise hee that serueth his Lady in passion of couetousnesse: what a miserable slauerie doeth hee abide? His hearte beeing so vvalled in prison with money, as he must onely think thet of, talke thereof, dreame thereof, and imagine onely newe waies to get the same, and nothing else. If you shoulde see a Christian man in slauerie vnder the great Turke, tyed in a gally by the legge vvith chaynes, there to serue by rowing

towing for euer: you coulde not but take compaſſion of his caſe. And what then ſhall vvee doe of the miſery of this man, vvho ſtandeth in captiuitie to a more baſe creature than a Turke, or any other reaſonable creature, that is, to a peece of mettall, in whoſe priſon he lieth bounde, not onely by the feete, in ſuch ſort, as he may not goe any where againſt the commodity and commaundement of the ſame: but alſo by the handes, by the mouth, by the eies, by the eares, and by the hart, ſo as he may neither doe, ſpeake, ſee, heare, or thinke any thing, but the ſeruice of the ſame? Was there euer ſeruitude ſo great as this? Doth not Chriſt ſay truely now, *Qui facit peccatum, ſeruus eſt peccati.* He that doth ſinne, is a ſlaue vnto ſin? Doth not S. Peter ſay well, *A quo quis ſuperatus eſt, huius & ſeruus eſt:* A man is a ſlaue to that whereof hee is conquered? Iohn. 8. Rom. 6. 2. Pet. 2.

26 From this ſlauery then are the vertuous deliuered, by the povver of Chriſt, and his aſſiſtaunce: inſomuch as they rule ouer their paſſions in ſenſualitie, and are not ruled thereby. This GOD promiſed by the Prophet Ezechiell, ſaying, *And they ſhall knowe that I am their Lorde, when I ſhall breake* Ezech. 34.

the

the chaines of their yoke, and shall deliuer them from the power of those that ouerruled them before. And this benefite holy Dauid acknowledged in himselfe, vvhen hee vied these most effectuous woordes to God, *O Lorde, I am thy seruant, I am thy seruaunt, and the childe of the hande-maide: thou hast broken my bones, and I vvill sacrifice vnto thee the sacrifice of praise.* This benefite also knowledgeth S. Paul, when he saith, that *Our olde man was crucified, to the ende the body of sinne might be destroyed, and vvee bee no more in seruitude vnto sinne.* Vnderstanding by the olde man and the body of sin, our concupiscence, mortified by the grace of Christ in the children of God.

Psal. 90.

Rom. 6.

Peace of minde.

17 After this priuiledge of freedome, followeth another of no lesse importaunce than this, and that is a certaine heauenly peace, and tranquillity of minde, according to the saying of the Prophet: *Factus est in pace locus eius:* His place is made in peace. And in another place, *Pax multa diligentibus legem tuam:* There is a great peace to them that loue thy law. And on the contrarie side the Prophet Esaie repeateth this sentence often from God; *Non est pax impijs dicit Dominus:* The Lord saith: there is no peace vnto the wicked. And ano-

Psalm. 75.

Psalm. 118.

Isai. 48. 57.

ther

ther Prophet saieth of the same men: *contrition and infelicitie is in their vvaies, and they haue not knovven the vvaie of peace.* The reason of this difference Psalme.13. with in declared before in that vvhich haue noted of the diuersitie of good and euill men touching their passions. For the vertuous, hauing nowe, by the aid of Christ his grace, subdued the great force of their saide passions, do passe their life most sweetely and calmely, vnder the guide of his spirite vvithout any perturbations that much trouble them, in the greatest occurrentes of Romans.11. his life. But the wicked men, not hauing mortified the saide passions, are tossed and troubled with the same, as with vehement and contrarie windes. And therefore their state and condition is compared by Esaie to a tempestuous sea, that neuer is quiet: and by Esa.7. Iaco.3. saint Iames, to a citty or country, where the inhabitantes are at warre and seditious among themselues. And the causes Two causes of disquietnes of wicked men. of are two: first, for that the passions of concupiscence, beeing manie and most infinite in number, doe lust after Prouer. 30. vaine thinges, and are neuer satisfied, but are like those bloud suckers, which the wise man speaketh of, that crie alwaies: Giue, giue, and neuer ho. As for

example; When is the ambitious man satisfied vvith honour? Or the incontinent man, with carnality? Or the couetous man with money? Neuer truely: and therefore as that mother cannot but be greatly afflicted, which should haue many children crying at once for meat, he hauing no bread at al to breake vnto them: so the wicked man, beeing greedily called vppon, by almost infinit passions to yeeld them their desires, must needes bee vexed and pittifullie tormented, especially, beeing not able to satisfie any one of their smallest demaundes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrary to the other, & doe demand contrary things, representing most liuely the confusion of Babel, where one tongue spoke against another, and that in diuerse and contrary languages. So we see oftentimes, that the desire of honour saieth Spend here: but the passion of auarice saith: Holde thy handes. Lechery saieth: Venture here: but pride saith: No, it may turne to thy dishonour. Anger saith, reueng thy selfe here: but ambition saith It is better to dissemble. And finallie here is fulfilled that vvhich the Pro-

Gen. 11.

phe

phet saith, *Vidi iniquitatem, & contradictionem in ciuitate.* I haue seene iniquitie and contradiction in the selfe same cittie. Iniquity, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demaundes. From all which miseries GOD hath deliuered the iust, by giuing them his peace *which passeth all vnderstanding*, as the Apostle saith, and which the woorld can neuer giue nor tast of, as Christ himselfe affirmeth. Psalme. 54. Phil. 4. Iohn. 14. 17. Mat. 10.

29 And these many causes may be alleadged nowe (besides many others which I passe ouer) to iustifie Christes words, that his yoke is sweete and easie: to wit, the assistaunce of grace: the loue of God: the light of vnderstanding from the holie Ghost: the internall consolation of the minde: the quiet of conscience: the confidence therof proceeding: the libertie of soule and body; vvith the sweete rest of our spirites, both towardes God, towardes our neighbour, and towardes our selues. By all which meanes, helpes, and priuiledges, and singular benefits, the vertuous are assisted aboue the wicked, as hath beene shewed: and their waie made easie, light & pleasant.

Expection of rewarde. To which also we maie adde at the last but not the least comforte; the expectation of revvarde: that is, of eternall glorie and felicitie to the vertuous, and euerlasting damnation vnto the wicked. O hovv great a matter is this, to comforte the one, if their life were painfull in godlinesse: and to afflict the other, amiddest all their great pleasures of sinne! The labourer when he thinketh on his good pay at night, is incouraged to goe through, though it be painful to him. Tvvo that should passe togither tovvardes their countrey, the one to receiue honour, for his good seruice don abroade: the other as prisoner to bee arrained of treasons, committed in forraine dominions against his soueraigne coulde not bee like merrie in their Inne vppon the way, as it seemeth to me: and though he that stoode in danger, should sing, or make shewe of courage and innocencie, and set a good face vppon the matter: yet the other might well thinke, that his heart had many a cold pull within him: as no doubt but all vvicked men haue, when they think vvith themselues of the life to come. Ioseph and Pharaos baker had (knowe both their distinct lottes in prison) to wit, that on such a day the one should

An exãple.

Ge. 40 41. 43

bee called fourth to be made Lorde of AEgypt: and the other to be hanged on a paire of gallowes) they could hardly haue beene equallie merrie, whiles they liued together in time of their imprisonment. The like may be saide, and much more truely of vertuous and wicked menne in this woorlde. For when the one doth but think vppon the day of death (vvhich is to be the day of their deliueraunce from their prison) their heartes cannot but leape for verie ioye, considering vvhat is to ensue vnto them after. But the other are afflicted, and fall into melancholy, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane: according as the scripture saith: *The wicked man being deade, there remaineth no more hope to him.* Prouer. 22.

30 Well then (dear brother) if al these thinges be so, vvhat shoulde stay thee now at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is hearde, and the vvay vnpleasant? Or wilt thou beleeue others that tell thee so, though they knovve lesse of the matter than thy selfe? Beleeue rather the woorde and promise of Christ Mat. 11.

which assureth thee the contrary: beleeue the reasõs before alleadged, which doe proue it euidently: beleeue the testimonie of them which haue experienced it in themselues, as of king Dauid, S. Paul, and S. Iohn the Euangelist, whose testimonies I haue alleadged before of their owne proofe, beleeue many hundreds which by the grace of God are conuerted dailie in Christendome from vicious life to the true seruice of God: all which doe protest themselues to haue found more than I haue said or can say in this matter.

B 13 And for that thou maiest replie heere, and say, that such men as are not * where thou art, to giue this testimony of their experience: I can, & do assure thee, vppon my conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifulnesse of Gods sweetenesse towardes them in this case. O (deare brother) no tongue can expresse, what I haue seene herein: and yet saw I not the least parte of that which they felt. But yet this may I say, that those which are knowen to be skilfull; & to deale so sincerely with all that others disburden their consciences vn-

* The sounder that the Gospel is any where receiued, the more examples of sound conuersion are there to be found: & yet on the other side, it is not to be denied, but that a kind of remorse and sorrowing especiallie.

to

to them for their comforte or coun- for the ex-
sell, are some part of those, whereof the ternall or
Prophet saith: *That they worke in multi-* grosser of
tude of waters, and doe see the maruels of senses, is of
God in the depth. In the depth (I say) of to be foun
mens consciences vttered with infinite not only
multitudes of teares: when God tou- mong cou
cheth the same, with his holy grace, terfet Chr
Beleeue me (good Reader) for I speake stians, but
in trueth before our Lorde Iesus, I haue among the
seene so great and exceeding consolati- heathe al
ons, in diuerse great sinners after their Psal. 106.
conuersion, as no hart can almost con-
ceiue and the heartes which receiued
them, were hardlie able to containe the
same, so abundantly stilled downe the
heauenly dew from the most liberal and
bountifull hand of God. And that this
maie not seeme strange vnto thee, thou
must know, that it is recorded of one ho-
ly man called Effrem, that he had so mar
ueilous great consolations after his
conuersion, as hee was often constrai-
ned to crie out to God: O Lorde, retire
thy hande from me a little, for that my
heart is not able to receiue such ex-
treame ioie. And the like is written of
S. Barnard: who for a certaine time after Gost. in v
his conuersion from the world, remained Barn.
as it were depriued of his sences by the
excessiue consolations he had from god.

32 But yet if all this cannot moue thee, but thou wilt ſtill remaine in thy deſtruction, heare the teſtimonie of one, whome I am ſure thou wilt not diſcredit, eſpecially ſpeaking of his owne experience in himſelfe. And this is the holy martyr and Doctor Saint Cyprian; who writing of the verie ſame matter, to a ſecret friende of his, called Donatus, confeſſeth, that hee was before his conuerſion of the ſame opinion that thou art of: to witte, that it was impoſſible for him to chaunge his manners, and to finde ſuch comforte in a vertuous life, as after he did: being accuſtomed before to all kinde of loole behauiour. Therefore he beginneth his narration to his friende in this ſort: *Accipe quod ſentitur antequam diſcitur*: Take that which is left, before it bee learned, and ſo followeth on with a large diſcourſe, ſhewing that he prooued nowe by experience, which hee could neuer beleeue before his conuerſion, though God had promiſed the ſame. The like writeth Saint Auſten of himſelfe in his bookes of confeſſion: ſhewing that his paſſions would needes perſwade him before his conuerſion, that he ſhoulde neuer be able to abide the auſteritie of a vertuous life, eſpeciallie touching the

Lib. Epiſt. 1.

lib. 6. conf. cap 12.

sinnes of the flesh (wherein he had lived wantonly, till that time) it seemed impossible that he coulde euer abandon the same, and liue chastely: which notwithstanding he felt easie, pleasaunt, and without difficultie afterward. For that he breaketh into these words: My God let me remember and confesse thy mercies towardes me: let my verie bones reioyce and say vnto thee: *O Lord who is like vnto thee?* *Thou hast broken my chaines, I will sacrifice vnto thee a sacrifice of thankesgiving.* These chains were the chaines of concupiscence, whereby hee stoode bounden in captiuitie before his conuersion, as he there confesseth: but presently thereupon hee was deliuered from the same by the helpe of Gods most holie grace. Lib. 8. conf. Psal. 34. Psal. 115.

53 My counsell should be therefore (gentle Reader) that seeing thou hast so manye testimonies, reasons, and promises of this matter, thou shouldest at least proue once by thine owne experience, whether this thing be true or no: especially seeing it is a matter of so great importaunce, & so woorthy thy triall: that is, concerning so neere thy eternall saluation as it doeth. If a meane fellow shoulde come vnto thee, and offer

offer for hazarding of one crowne of golde, to make thee a thousande by Alchemie: though thou shouldest suspecte him for a couſ ner, yet the hope of gaine beeing so great, and the aduenture of so small losse: thou wouldest goe nigh for once to preoue the matter: and how much more shouldest thou doe it in this case, whereby proofe thou canneſt leese nothing: and if thou speede well, thou maiest gaine as much as the euerlasting ioie of heaven is woorth.

Resistaunce at the beginning.

34 But yet heere by the waie I may not let passe to admonish thee of one thing, which the auncient Fathers and Saintes of GOD that haue passed ouer this riuer before thee, I meane the riuer diuiding betweene Gods seruice and the vvoorlde, doe affirme of their owne experience: and that is, that as soone as thou takest this vvoorke of resolution in hande, thou must respecte assaultes, combates, and open vvarres within thy selfe, as Saint Cyprian, Saint Augustine. Saint Gregorie, and Saint Barnard doe affirme, and vppon their owne proofe. This doe Cirill and Origen shewe in diuerse places at large. This doeth Saint Hilarie prooue, by reasons and examples.

Cyp. li 1 c. 1 Aug. lib 1. de doct. c. 23. Gre. li. Mor 4. c. 24. li. 30. ca. 18. Bar. in Psal. 90.

This

This doeth the wise man fore-warne thee of, willing thee *When thou art come to the seruice of God, to prepare thy minde vnto temptations.* And the reason of that is, for that the Diuell possessing quietly thy soule before, laie still, and sought onely meanes to content the same, by putting in newe and newe delightes, and pleasures of the flesh. But when hee seeth thou offerest to go from him, hee beginneth straight to rage, & to mooue sedition within thee, and to tosse vp and down both heauen & earth, before he will leese his kingdome in thy soule. This is euident by the example of him whom Christ comming downe from the hill, after his transfiguration, deliuered from a deafe and dumb spirit. For albeit the Diuell woulde seeme neither to heare nor speake, while he possessed that bodie quietly: yet when Christ commaunded him to go out, hee both heard, and cried out, & did so teare and rent that poore body before hee departed, as all the standers by thought him indeede to be dead. This also infigure was shewed: by the story of Laban, who * neuer persecuted his sonne in law Iacob, vntill he would depart from him.

Cypr. lib. de orat. Or. hæmil. in Exod. & Leuit. & Iosue. Hil. in Psal. Eccle. 2. Mat. 9.

Gen. 31. B

* He was verie gri

uous vnto him before: but he did not followe after him hostile maner, till he departed from him. Exod. 5.

And

And yet more was this expressed in the doing of Pharao, who after once hee perceiued that the people of Israell meant to depart from his kingdome, neuer ceased grieuously to afflict them, (as Moses testifieth) vntill God vtterly deliuered them out of his hands, with the ruine and destruction of all Egypt their enemies. Which euen the holy Doctors and Saints of the Church, haue expounded to be a plaine figure of the deliuerie of soules from the tyranny of the diuell.

35 And nowe if thou wouldest haue a liuely example of all this that I haue saide before, I could alleadge thee manie: but for breuity sake, one only of Saint Austens conuersion shall suffice, testified by himselfe, in his bookes of Confession. It is a marueilous example, and containeth manie * notable and comfortable pointes. And surely whosoeuer shall but reade the whole at large, especially in his sixt, seuenth, and eight bookes of his Confessions, shall greatly be moued and instructed thereby. And I beseech the reader that vnderstandeth the Latin tongue, to viewe ouer, at least but certaine Chapters of

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ceiue, as beholde to our comfort the goodnesse of God in
s conuersion. Lib. 8. confessi. cap. 1. & 2.

the

the eight booke, where this Saintes finall conuersation, after infinite combates is recounted. It vvere too long to repeate heere, though indeede it be such matter as no man neede to bee wearie to heare it. There he sheweth howe hee vvas tossed and troubled in this conflicte betweene the flesshe and the spirite, betweene God drawing on the one side, and the worlde, the flesh, and the Diuell, holding backe on the other part. He went to Simplicianus a learned olde man, and deuout Christian: hee went to Saint Ambrose Bishoppe of Millaine: and after his conference with them, he was more troubled than before. He consulted with his companions Nebridius, and Alipius: but all would not ease him. Till at length a christian courtier and captaine, named Pontitian, had by occasion tolde him & Alipius of the vertuous life that Saint Anthony led, who a little before had profes-
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sed* a priuate solitarie life in Egypt: as also all others (he than heard) did

*This kinde of Monastical or priuate life vvas very ancient, and such as the time and estate of the Church required then: but that which after in place thereof sprang vp among vs, was of latter time, and beeing at the first farre vnlike to the other, the longer it stoode, did notwithstanding still degenerate more and more: til at the length it were intollerable.

cuen

euen in Millaine it selfe, where then hee was. Which when he had heard, then with drawing himselfe aside, hee had a most terrible combate with himselfe: Wherefore he writeth thus: What did I not saie against my selfe in this
1.Cap 7. conflict? How did I beate & whip mine owne soule, to make her follow thee (O Lorde?) But he helde backe, shee refused & excused her selfe: and when all her argumentes were conuicted, she remained trembling and fearing as death to bee restrained from her loose custome of sinne. Whereby shee consumed her selfe euen vnto the death. After this hee went into a garden with Alipius his companion: and there cried out vnto
3.Cap.8. him: *Quid hoc est? Quid patimur? Surgunt indocti, & cælum rapiunt, & nos cum doctrinis nostris, sine corde, ecce vbi volutamur in carne & sanguine.* What is this? (Alipius) what suffer wee vnder the tyrannie of sinne? V. learned men, such as Anthonie and others: for hee vvas altogether vnlearned, doe take heauen by violence: and vve with all our learning, without heartes, beholde how we lie howling in flesh and bloude. And he goeth forward in that place, shewing the woonderfull and almost incredible tribulations that hee

had

had in his sight that daie. After this hee went foorth into an orchardeand there hee had a greater conflict. For there all his pleasures past represented themselues before his eies, saying: *Dimittisne nos, & momento isti non erimus tecum vitra in æternum? &c.* What wilt thou depart from vs? And shall we be with thee no more for euer, after this moment? Shall it not be lawfull for thee to doe this or that no more hereafter? And then saith Saint Augustine, O Lorde, turne from the minde of thy seruant, to thinke of that, which they obiect to my soule. What filth, what shamefull pleasures did they laie before mine eies? At length he saith, that after long and tedious combates, a marueilous tempest of weeping came vppon him, and being not able to resist, he ran away from Alipius, and cast him selfe on the ground vnder a fig tree, and gaue full scope vnto his eies, vvhich brought foorth presently whole floodes of teares. VVhich after they were a little past ouer, hee began to speak to God in this sort: *Et tu domine vsquequo? Quam diu, quam diu? Cras, & cras? Quare non modo? Quare non hæc hora finis est turpitudinis meæ?* O Lorde, how wilt thou suffer me thus? How long, how long, shall

Marke this gentle reader.

Cap. 10.

Lib. 8. ca. 12.

shall I say, to morrow, to morrowe? Why should I not doe it now? Why should there not bee an ende of my filthy life, euen at this houre? And after this followeth his finall and miraculous conuersion, together vvith the conuersion of Alipius his companion, which because it is set downe briefly by himselfe, I will recite his owne woords, which are as followeth immediatly vppon those which went before.

S. Austens finall conuersion by a voice frō Heauen.

36 I did talke this to God, & did weepe most bitterlie vvith a deepe contrition of my heart, and beholde, I heard a voice as if it had beene of a boy or maid, singing from some house by, and often repeating. Take vp and read, take vp & reade. And straight way I chaunged my countenaunce, and began to thinke most earnestly vvith my selfe, vvhether children were woont to sing any such thing, in any such kinde of game that they vsed: but I neuer remember, that I had heard any such thing before. Wherefore repressing the force of my teares, I rose, interpreting noe other thing but that this voice came from Heauen, to bidde me open the booke that I had with me (which was Saint Paules Epistles) and to read the first Chapter that I shoulde finde. For I had heard

hearde afore of Saint Anthony, how he was admoniſhed to his conuerſion, by hearing a ſentence of the Goſpell, which was read, when hee by occaſion came into the Church: and the ſentence was, *Goe, and ſell all thou haſt, and giue to the poore: and thou ſhalt haue a treaſure in heauen: and come and followe me.* Which ſaying Saint Anthonie taking as ſpoken to him in particular, vvas preſently conuerted to * thee, O Lorde. Wherefore I vvent in haſt to the place vvhere Alipius ſate: For that I had left my booke there when I departed: I ſnatched it vppe, and opened it, and reade in ſilence the firſt Chapter that offered it ſelfe vnto mine eies: and therein vvere thoſe vvoordes. [a] *Not inbanqueeinges, or in drunckenneſſe: not in vvantonneſſe, and chamber workes: not in contention and emulation: but doe you put on the Lorde Ieſus Chriſt: and doe you not perfourme the prouidence of the fleſh in concupiſcence.* Further thā this ſentence I

S. Anthonies conuerſion. Athanaſius in vita Authonij. Mat. 19.

* In ſuch thinges as are peculiar or proper to ſome (as this was) there cā be no generall rule drawne vnto others that can ſtand by vndoubted warrant without ſome ſpeciall calling beſides, and ſo may it well be doubted vvhether Saint Anthonie had on that place ſufficient ground-woorke of thoſe his dooinges, vnles hee had ſome ſpecial motion beſides. It was otherwiſe with Saint Auguſtine, whoſe conuerſion was not, but to ſuch thinges as wee are all bounden vnto, and vnto ſuch a place as ſpeaketh to all.

[a] Rom. 13.

would

woulde not reade, neither was it needefull. For presently with the end of this sentence, as if the light of securitie hadde beene powred into my hearte, al the darckneſſe of my doubtfulnes fled awaie. Whereupon putting in my finger, or ſome other ſigne, which nowe I remember not, vppon the place, I cloſed the booke, and with a quiet countenaunce opened the whole matter to Alipius. And he by this meanes vttered allo that vvhich nowe vvrought in him, which I before knewe not, he deſired that hee might ſee what I hadde read: and I ſhewed him. He marked it all, and went further alſo then I hadde reade. For it followeth in Saint Paul, which I knewe not. *Take vnto you him that is yet vveake in faith*. VVhich Alipius applied vnto himſelfe, and opened his vvhole ſtate of doubtfulneſſe vnto mee. But by this admoniti-

Rom. 4.

on of Saint Paul, he was eſtabliſhed: and vvas ioyned to me in my good purpoſe, but yet calmely, and without any troubleſome cunctation, according to his nature and maners, vvhereby he differeth alwaies greatly from mee in the better part.

Her name was Monica averſe.

37 After this we went to my Mother, we tell her the matter: ſhee reioiceth

wee recite vnto hir the order of the thing: she exulteth and triumpheth: and blessed thee O Lorde, which art more strong and liberall, than we can aske or vnderstand, for that she saw now much more graunted to hir from thee, touching mee, than shee was wont to aske with hir pittifull and lamentable sighes. For thou haddest so converted me nowe to thee, that I neuer sought for wife nor anie other hope at all of this woorlde: liuing and abiding in that *rule of faith, in which thou diddest reuele mee vnto her so manie yeares before. And so thou didst turne her sorrow now into more abundant ioy than shee coulde wishe: and into much more dere and chast ioie, than shee could require by my children her nephewes, if I had taken wife. O Lord I am thy seruant, I am nowe thy seruaunt, and child of thy hande maide, thou hast broken my chaines, and I vvill sacrifice vnto thee therefore a sacrifice of praise. Let my hart and tongue praise thee, and let my boanes saie vnto thee, O Lord, who is like vnto thee? [a] Let them saie it (O Lorde) and doe thou make aunswere (I beseech thee) & say to my soule, *I am thy salvation.* Hitherto are Saint Austens wordes.

holy woman as he sheweth li. 9. c. 9. 10. 11. 12. 13.

B

*Whichwas but a more carefull endeuour in the way of godlinesse, such as was not vsed of the common sort. And so is this example of his no patronage to any of our later monasteries or rules, that were laden with lo: scenes & superstition: which notwithstanding some would gladly defend by this rule of his.

[a] Lib. 9. c. 1.

Annotatiõs vpon this conuersion.

38 In this marueilous example of this famous mans conuersion, there be diuerse thinges to be noted both for our comforte, and also for our instruction. First is to be noted the great conflict he hadde with his Ghostlie enemy before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to be so great a piller afterwardes in Gods Church. And wee see Aspicus founde not so great resistaunce: for the enemie sawe there was much lesse in him, to hurte his kingdome, than in Austen. Which ought greatly to animate them, that feele great resistaunce and strong temptations against their vocation: assuring them-selues, that this a signe of grace and fauour, if they manfully goe thorough. So was Saint Paule called (as we reade) most violently beeing stricken downe to the ground, and made blind by Christ before his conuersion: for that he was a chosen vessell, to beare Christs name vnto the Gentiles.

Those that are to be best men, haue greatest conflict in their conuersion,

39 Secondly it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incureable diseases, which commonly afflict worldlie men

menne: as in ambition, couetousnesse, and sinnes of the flesh, as himselfe before confesseth: vvhich maladies possessed him so stronglie indeede, as he thoughte impossible, before his conuersion, euer to subdue and conquere the same: yet afterwarde he proued the contrarie by the helpe of Gods omnipotent grace. Thirdly also is to bee noted, that he hadde not onely a good victorie ouer these passions, but also founde great sweetenesse in the way of vertuous life. For a little after his conuersion he writeth thus; I tauld not be satisfied (O LORDE) in those daies with the marueilous sweetenesse which thou gauest mee: howe much did I weepe in * thy hymnes and canticles, beeing vehemently stirred vppe with the voices of thy church singing most sweetlie? Those voyces did runne into mine eares, and thy truth did melt into mine heart, and thence did boyle out an affection of pietie, and made teares to run frow me, and I was in most happie state with them. Lib. 6. cap. 6. & 15. Lib. 9. cap. 6.

B

*When the people of God did sing their Psalmes of thankesgiuing and praises to God.

40 Fourthlie, is to be noted, for our instruction and imitation, the behauiour of this man about his vocation. First in searching and trying out the same by his repaire to Saint Ambrose, Simplicianus, S. Austens diligence in trying out his vocatiō

plicianus, and others: by reading the woorde of God, frequenting of good companie, and the like: vvhich thou oughteſt alſo (good Reader) to doe, vvhen thou feeleſt thy ſelfe invvardelie mooued: and not to lie dead as manie are woont, reſiſting openlie the holie Ghoſt with all good motions, and not ſo much as once to giue eare to the knocking of Chriſt, at the doore of their conſciences. Moreouer, Saint Auguſtine, as vvee ſee, refuſed not the meanes to knovve his vocation, but prayed, wept, and oftentimes retired himſelfe alone from company to talke with GOD in that matter. Which manie of vs vvill neuer doe, but rather doe detеſt and flie all meanes that maie bringe vs vnto thoſe cogitations of our conuerſion. Finallie Saint Auguſtin, after hee hadde once ſeene clerely the will & pleaſure of God, made no more ſtay of the matter: but brake off ſtronglie from all the woorlde and vanities thereof, gaue ouer his Rhetoricke lecture at Millaine, left all hope of promotion in the Courte, and betooke himſelfe to ſerue God throughlie: and therefore no maruaile, if he receiued ſo great conſolation and aduauncement from God aftervvarde, as

Apoc. 3.

lib. 9. ca. 2.

to

to be so worthy a member in his church. Which example is to be followed of all them that desire to keepe a good conscience, so far forth as each mans condition and state of life permitteth.

41 And here by this occasion, I may not lette passe to aduertise thee, good Reader, and also by Saint Augustines example to forewarne thee, that vvhosoeuer meaneth to make this resolution throughlie, must vse some violence at the beginning. For as fire if you rush in vppon it vvith force, is easily put out, but if you deale softly, putting in one hande after another, you maie rather hurt your selfe than extinguish the same: so is it with our passions, who require manhoode and courage for a time at the beginning, which whosoeuer shall vse, together with the other meanes thereunto appertaining, he shall most certainely finde that thing easie, vvhich nowe he thinketh heauy, and that most sweete, which nowe hee esteemeth so vnsauorie. For proofe whereof, as also for conclusion of this Chapter, I will alleadge a short discourse out of Barnarde: who after his fashion prooueth the same fiftlie out of the Scriptures. Christ sayeth vnto vs, *Take my yoke, you shall finde rest*. This is a marueilous

Violence to be vsed at the beginning of our conuersion.

Barn. in verba Euangelij. Ecce nos reliquimus omnia &c.

marueilous noueltie: but it commeth from him which maketh all thinges newe. He that takesh vp a yoke, findeth rest: he that leaueth all, findeth an hundred times so much. He knew well this, I meane, that man according to the hart of God, vvhich [a] said in his Psalme

a Psalme. 39. B

* The place beeing better considered, it doth not appeare that Dauid so saide. Nevertheless, that which Barnarde doth gather out of it, doeth stand very well with those wordes of Christ, that herewithal he alleadgeth of the light burde & easie yoke.

* *Doeth the seate of iniquitie cleaue to thee, O Lorde, vvhich feigneſt a labour in thy commaundements?* Is not this a feigned labour, deare brethren, in a commandement? I meane, a light burden, an easie yoke, an annointed crosse. So in olde time he saide to Abraham, [b] *Take thy sonne Isaac vvhome thou loueſt, and offer him vnto me a sacrifice.* This was a feigned labour in a commaundement: for Isaac being offered, he was not killed, but sanctified thereby. Thou therefore if thou heare the voice of God within thy hart, willing thee to offer vppe Isaac, which signifieth ioie or laughter, feare not to obey it faithfullie and constantlie: vvhatsoeuer thy corrupt affection iudgeth of the matter, bee thou secure. Not Isaac, but the ramme shall die for it: thy ioie shall not perishe, but thy stubbornenesse onelie, vvhose hornes are intangled with thornes, and cannot bee in thee vvithout the prickinges of annexitie, Thy Lorde doth but

b Gen. 22.

but tempt thee as he did Abrahã, to see what thou wilt doe. Isaac, that is, thy ioy in this life, shall not die, as thou imaginest, but shall liue: onely he must be lifted vp vpon the woode, to the ende thy ioie maie be on high, and that thou maiest glorie not in thine owne flesh, but only in the crosse of our Lord, by whom thy selfe also art crucified: crucified (I say) but crucified to the world: for vnto God thou liuest still, & that much more than thou didd.st before. Gal. 3.

CHAP. II.

Of the second impediment, which is persecution, affliction, and tribulation, whereby manie men are kept from the seruice of God.

MANIE there are in the worlde abroad, who either vppon these considerations before laide downe, or for that, they see some good men to liue as merrily as themselues, are content to yeelde thus much, that in very deede they esteeme vertuous life to bee pleasaunt inough, to such as are once entered in thereunto: and that in good sooth for their owne partes they could be content to followe the same, if they might doe it with quiet and peace of all handes. But to requeste them vnto this such time and place, or with such or-

der and circumstaunces, as tribulation, affliction, or persecution maie fall vpon them, for the same: they thinke it a matter vnreasonable to bee demaunded, and themselues very excuseable, both before God and man, for refusing it. But this excuse is no better, than the other going before, of the pretended difficultie: for that it standeth vpon a false grounde, as also vpon an vniust illation, made vppon that grounde. The grounde is this: that a man maie liue vertuouslie, and serue God truely, with all worldlie ease, and without any affliction, tribulation, or persecution, which is false; for that, albeit externall contradictions & persecutions, be more in one time, than in another: more in this place, than in that: yet can there not be any time or place without some both externall, and internall. Which although, as I haue shewed before, in respect of the manifold helpes and consolations sent from God in counterpoize of the same, they seeme not heauie nor vnpleasant vnto the godly, yet are they in themselues both greate and waightie, as woulde appeare if they fell vppon the vvicked and impatient. Secondlie, the illation made vpon this grounde, is vniust: for that it al-

leadgeth

leadgeth tribulation, as a sufficient reason to abandon Gods seruice, which GOD himselfe hath ordained for a meane to the contrarie effect, that is, to drawe men thereby vnto his seruice. For better declaration vvhereof, the matter beeing of verie great importaunce, I will handle in this Chapter, these foure points. First, whether it be ordinarie for all that must be saued, to suffer some kinde of persecution, tribulation, or affliction. Secondly, what are the causes why God, so louing vs as he doeth, would choose & appoint so to deale with vs heere in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, vvhat is required at his handes in that state. Which foure pointes being declared, I doubt not but great light shall appeare in this vvhole matter, vvhich seemeth to flesh and bloode to be so full of darckenesse and improbabilities,

Four points to be handled in this Chapter.

2 And touching the first, there needeth little proofe: for that Christ himselfe saith to his disciples, & by them to all other his seruants, *In mundo pressuram sustinebitis*: In the worlde you shall sustaine affliction. And in another place: *In your patience shall you possesse your soules.*

Whether good men must suffer tribulation or no. Ioh. 16. Luc. 21.

That is, by suffering patiently in aduersities: which Saint Paul yet vttereth
2. Tim. 3. more plainely when hee saith: *All those that will liue godly in Iesus Christ shall suffer persecution.* If all, then none can be excepted. And to signifie yet further the necessity of this matter, both Paule and Barnabas also did teach, as Saint
Act. 14. Luke reporteth, *That vwe of necessitie must enter into the kingdome of God by manie tribulations*, vsing the woorde *oportet*, vvhich signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secret, when he saith to Saint Iohn
Apoc. 3. the Euangelist, *That hee chastiseth all those whom hee loueth.* Which woords the
Heb. 12. Apostles as it were expounding to the Hebrewes, saith: *Flagellat omnem filium quem recepit:* Hee whippeth euery childe whom he receiueth. And the Apostle vrgeth this matter so farre in that place,
Vers. 8. as he affirmeth plainely, all those to be bastardes, and no children of GOD, vvhich are not afflicted by him in this
2. Tim. 2. life. The same position S. Paul holdeth to Timothy: *Si sustinemus, & conregnabimus:* If vvee suffer with Christ, we shall raigne with Christ, and no otherwise.
Psal. 33. VVherein also concurreth holye Dauid, when hee saith: *Multæ tribulationes iustorum:* The iust are appointed to many

ny tribulations.

3 The same might bee prooued by manie other meanes, as by that Christ saith, *He came not to bring peace but the sworde into the worlde*, Also by that Saint Paul saith, *That no man can be crowned, except hee fight lawfully.* But how canne we fight if we haue no enemie to oppugne vs? The same signifieth Christ in the Apocalips, when he repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship, vvhereinto Christ entered with his disciples which was tossed and tumbled as if it would haue bin drowned: this, I say, by the auncient fathers exposition, was a figure of the troubles and afflictions, that all those shoulde suffer, which do row in the same shippe with Christ our Sauiour. The same also is prooued by that the life of man is called a warfare vppon earth: and by that hee is appointed to labour and trauell while hee is heere: also by that his life is replenished with manie miseries: euen by the appointment of God after mannes fall. The same also is shewed by that, that God hath appointed euery manne to passe through the paines of death, before he come to ioye: also by the infinite con-

Mat. 10.
2. Tim. 2.
Cap. 2. &
Mat. 8.
Iob. 7.
Iob. 5.
Iob. 13.

tradictions, and tribulations both with in and without, left vnto man in this life: as for example, within are rebellions of his concupiscence and other miseries of his minde, wherewith he hath continuallye to make vvarre if hee will saue his soule. Without, are the worlde, and the diuell, which do neuer cease to assault him, now by faire means, and now by foule: now by flattery, & now by threat: nowe alluring by pleasure and promotion: now terrifying by affliction & persecution against al which the good christian hath to resist manfully, or else he leeseth the crown of his eternall saluation.

The examples of saints

4 The verie same also maie he shewed by the examples of all the most renowned saintes from the beginning: vvho were not onelye assaulted internally vvith the rebellion of their owne flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestly this purpose of God. As wee see in Abell, persecuted & slaine by his owne brother, assoone as euer he beganne to serue God: also in Abraham, afflicted diuersly after hee was once chosen by God: and most of all bymaking him yeelde to the killing of his owne deare and onelye childe, Of the same cuppe drancke all his children

Gen. 4.

Gen. 22.

children and posteritie that succeeded him, in Gods fauour: as Isaac, Iacob, Ioseph, Moses, and all the Prophets, of which Christ himselfe giueth testimonie, howe their bloud was shedde most cruelly by the worlde. The affliction also of Iob is wonderfull, seeing the Scripture affirmeth it to haue come vppon him by Gods speciall appointment, hee beeing a most iust man. But yet more woonderfull vvas the affliction of holy Tobia, vvho among other calamities, was striken blinde by the falling downe of Swallowes dunge into his eies: of which the Angell Raphaell tolde him afterwarde: *because thou wast a man acceptable to God, it vvas of necessitie that this tentation should proue thee.* Beholde the necessitie of afflictions to good men. I might adde to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of all the Saintes of the oulde Testament, saying: *That some were racked, some reproched, some vvhipped, some chained, some imprisoned, others were stoned, cutte in pieces, tempted, and slaine vvith sworde: some vent about in haire cloth, in skins of goates, in great neede pressed and afflicted, vvandring and hiding themselues in vvildernesse, in hils, in caues, and holes vnder ground,* Iudith.8. Mat.5.23. Luc.13. Tob.2. Tob.3. Tob.12. Heb.11.

6. But heere some man may saie: If this be so that no man can be saued without a crosse, that is, without affliction, & tribulation: howe doe all those that liue in peace-able times and places, where no persecution is, no trouble, no affliction or tribulation? To which I aunswere: first that if there were any such time or place, the men liuing therein, should be in great danger: according to the saying of the Prophet: *They are not in the labour of other men: Nor yet vvhipped and punished as others are, and therefore pride possessed them, and they vvere couered with iniquitie and impietie: and their iniquitie proceeded of their fatnes, or aboundaunce.* Psalm. 72. Secondlie I aunswere: that there is no such time or place so voide of tribulation, but that there is alwaies a crosse to be founde for them that will take it vp. For either is there pouertie, sickenesse, slaunder, enmitie, iniurie, contradiction, or some like affliction offered continuallye: for that those men neuer want in the world, whereof the Prophet saide: *These that doe render euill for good did detract from me, for that I followed goodnesse.* Psalm. 37. At the leastwise, there neuer vvant those domesticall enemies, of which Christ speaketh: I meane either our kindred and carnall friendes, which Luc. 7.

com-

commonly resist vs, if wee begin once throughly to serue God: or else our owne disordinate affections, which are the most perilous enemies of all: for that they make vs war vpon our own ground. Againe, there neuer want the temptations of the world, & diuell: the resisting whereof is much more difficult in time of peace and wealth, that in time of externall affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godly father expresseth by this parable: The Sun & winde, saieth he, agreed on a day to prooue their seuerall strengthes, in taking a cloake from a waifaring man. And in the forenoone the vvinde vsed all violence that hee could to blowe off the said cloake: but the more he blewe, the more fast helde the traueller his cloake, and gathered more closelie about him. At afternoone the Sun sent foorth his pleasant beames, & by little & little so entered into this man, as hee caused him to yeelde and put off, not only his cloake, but also his cote. Whereby is meant (saieth this father) that the allurementes of pleasure are more strong, and harder to be resisted, than the violence of persecution. The like is shewed by the example of Dauid, who

Time of peace more dangerous then of persecution.

A parable.

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the worlde not being worthy of them. Of all which he pronounceth this comfortable sentence, to be noted of all men: *Non suscipientes redemptionem, vt meliorem inuenirent resurrectionem*: that is, God woulde not deliuer them from these afflictions in this life, to the end their resurrection & reward in the life to come, might bee more glorious. And this of the saintes of the olde testament.

5 But now in the new testament, founded expressely vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not go into his glorie, but by suffering as the scripture saith; then by the most reasonable rule of Christ, affirming, that *The seruant hath no priuiledge aboue his maister*, it must needes followe, that all haue to drinke of Christes cup, which are appointed to bee partakers of his glorie. And for proofe heereof, looke vppon the deerest friendes that euer Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simeon propheried and told her at the beginning, *That the swoorde of tribulation shoulde passe her heart*: Signifying therby the extreame afflictions that shee felt afterwarde in the death of her sonne, and other miseries heaped vpon her

Luc.24.
Mat.10.
Luc.6.
Mat.10.
Luc.2.

ber: Of the Apostles it is euident, that besides al the labours, trauels, needes, suffering, persecutions, and calamities, which were infinite, and in mans sight intollerable, if wee beleeue Sainte Paul, recounting the same, besides all this (I say) God would not bee satisfied except he had their bloode also: and so wee see that hee suffered none of them to die naturallie, but onely Saint Iohn: albeit, if wee consider what Iohn also suffered in so long a life as hee liued, beeing banished by Domitian to Pathmos: and at an other time, thrust into a tunne of hote oile at Rome, as Tertullian and Saint Ierome doe reporte, wee shall see that his part was no lesse than others in this cup of his master; I might recken vp heere infinite other examples: but it needeth not. For it may suffice, that Christ hath giuen this generall rule in the newe testament *Hee that taketh not vp his crosse and followeth mee, is not worthy of mee*. By which is resolued plainely, that there is no saluation nowe to bee had, but onelye for them that take vp (that is, doe beare willingly) their proper crosses: & therewith doe follow their Captaine, walking on with his crosse on his shoulders before them.

1. Cor. 4. 2. Cor. 2. 6. 11. 12. Act. 20. Rom. 8. Iohn. 10.

Tert. lib. de præscri. hæretic. Ierom. lib. con. Iouin.

Mat. 10.

6. But heere some man may saie: If this be so that no man can be saued without a crosse, that is, without affliction, & tribulation: howe doe all those that liue in peace-able times and places, where no persecution is, no trouble, no affliction or tribulation? To which I aunswere: first that if there were any such time or place, the men liuing therein should be in great danger: according to the saying of the Prophet: *They are not in the labour of other men: Nor yet vvhipped and punished as others are, and therefore pride possessed them, and they vvere couered with iniquitie and impietie: and their iniquitie proceeded of their fatnes, or aboundaunce.* Psalm. 72. Secondlie I aunswere: that there is no such time or place so voide of tribulation, but that there is alwaies a crosse to be founde for them that will take it vp. For either is there pouertie, sickenesse, slaunder, enmitie, iniurie, contradiction, or some like affliction offered continuallye: for that those men neuer want in the world, whereof the Prophet saide: *These that doe render euill for good did detract from me, for that I followed goodnesse.* Psalm. 37. At the leastwise, there neuer vvant those domesticall enemies, of which Christ speaketh: I meane either our kindred and carnall friendes, which Luc. 7.

com-

commonly resist vs, if wee begin once throughly to serue God: or else our owne disordinate affections, which are the most perilous enemies of all: for that they make vs war vpon our own ground. Againe, there neuer want the temptations of the world, & diuell: the resisting whereof is much more difficult in time of peace and wealth, that in time of externall affliction and persecution: for that these enemies are stronger in flatterie, than in force: which a godly father expresseth by this parable: The Sun & winde, saieth he, agreed on a day to prooue their seuerall strengthes, in taking a cloake from a waifaring man. And in the forenoone the vvinde vsed all violence that hee could to blowe off the said cloake: but the more he blewe, the more fast helde the traueller his cloake, and gathered more closelie about him. At afternoone the Sun sent foorth his pleasant beames, & by little & little so entered into this man, as hee caused him to yeelde and put off, not only his cloake, but also his cote. Whereby is meant (saieth this father) that the allurementes of pleasure are more strong, and harder to be resisted, than the violence of persecution. The like is shewed by the example of Dauid, who

Time of peace more dangerous then of persecution.

A parable.

who resisted easily manie assaultes of
1.Reg.11. aduersitie: but yet fell daungerouslie in
time of prosperitie. Whereby appeareth
that vertuous men haue no lesse warre
in time of peace, than in time of perse-
cution: & that neuer there wanteth oc-
casion of bearing the crosse & suffering
affliction, to him that will accept of the
same. And this may suffice of this fifth
point, to proue that euery man must en-
ter into heauen by tribulation, as Saint
Paul saith.

The cause why God sendeth affliction to the godly.

7 Touching the second, why God
woulde haue thus matter so: it were suf-
ficient to answere, that it pleased him
best so, without seeking anie further
reason of his meaning herein: euen as
it pleased him *without all reason in
our sight, to abase his sonne so much as
to sende him hither into this worlde to
suffer and die for vs. Or if we will needs
haue a reason heereof, this one might

B

* There was great reason in it, for that seeing man had sinned, by

man was the iustice of God to bee satisfied, which not-
withstanding no man, but he alone could doe. Whereby it
maie seeme, that although God hath giuen to this our Au-
thour a very good gifte in perswading to godlinesse of life,
for which wee haue to esteeme of him accordinglie: yet
hath he not giuen him therewithall, so full a knowledge of
the misterie of out redemption in Christ. So it is lesse mar-
uell, that hee is in matters of controuersie further to seeke,
than otherwise by his holy disposition, wee may thinke that
he should.

be

be sufficient for all: that seeing we looke for so great a glorie as we doe, we should labour a little first for the same, and so be made somewhat worthy of Gods fauour, and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuerse reasons of his most holy purpose and pleasure therein, for our further incouragement and consolation which do suffer: I wil in this place repeat some of the same, for declaration of his exceeding great loue, and fatherly care towardes vs.

8 The first cause then, and the most principall, is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisedome and iustice, that none shall bee crowned there, but such as indure (in some good measure) a fight in this woorlde: the more and greater combates that hee giueth (together with sufficient grace to ouercome therein) the greater crowne of glory prepareth he for vs at our resurrection. This cause toucheth the Apostle in the woordes alleadged of the saintes of the olde testament, to wit, that they receiued no deliueraunce from their miseries in this woorlde, to the ende

1 Increase of glory.

2. Tim. 2. Apoc. 2.

Heb. 11.

ende that they might finde a better resurrection in the worlde to come. This also meant Christ expresly, when hee
Mat.5. saide: *Happy are they which suffer persecution, for theirs is the kingdome of heauen: happy are you when men speake euill, and persecute you, &c. Reioice and be glad (I saie) for that your reward is great in heauen.* Hitherto also appertaine all those
Mat.10. promises. *Of gaining life by leesing life:*
Mat.19. *of receiuing an hundred for one*, and
Esai.59. the like. Herehence doe proceede all those large promises to mortification, and newenesse of life. In both which are great conflictes against the flesshe, worlde, and our owne sensualitie, and cannot bee performed but by sufferinges, and afflictions. Finally Saint Paule declareth this matter fully, when hee saieth: *That a little and short tribulation in this life worketh a weight of glory ouer all measure in the height of heauen.*

9 The second cause why God appointed this, is to drawe vs thereby from the loue of the worlde, his professed enemie: as in the next Chapter shall bee shewed at large. This cause the Apostle S. Paul vttereth in these woordes: *Wee are punished of God, to the ende wee shoulde not be damned with this world.* Euen then, as a

9 ate of the orld.

Cor.11.

Nurse,

Nurse, that to weane her childe from the liking of her milke, doeth annoint her Teate vvith Aloes, or some other such bitter thing: so our mercifull Father, that woulde retire vs from the loue of woorldely delightes, vvhereby infinite men doe perishe dayly, vseth to sende tribulation: which of all other thinges hath most force to woorke that effect: as we see in the example of the Prodigal Sonne, who could by no means be staied from his pleasures, but only by affliction, Luc. 15.

3 A medicine to cure our diseases.

10 Thirdlie, God vseth tribulation as a most present and soueraigne medicine, to heale vs of manie diseases otherwise almost incurable. And first, of a certaine blindenesse, and careles negligence in our state, contracted by wealth, and prosperitie. In vvhich sense the Scripture saith: *That affliction giueth vnderstanding*. And the wise manne affirmeth, that, *The rodde bringeth vvisedome*: as also the sight, of Tobie vvas restored by the bitter Gall of a fish. And wee haue cleere examples in Nabuchodonosor, Saul, Antiochus, and Manasses: all which came to discerne their owne faultes by tribulation, vvhich they would neuer haue doone in time of prosperitie. Eccle. 22. Prou 29. Tob. 12. Dan. 4. 2. Mac. 9. 2. Par. 33.

The

the like we reade of the brethren of Ioseph, who falling into some affliction in Egypt presently entred into their owne consciences and saide: *Wee suffer these thinges worthilie, for that we sinned against our brother.* And as tribulation bringeth this light, whereby wee see our owne defectes: so helpeth it greatly to remoue and cure the same: wherin it may be well likened to the rodde of Moses. For as that rodde striking the harde rockes, brought foorth water, as the scripture saith: so, this rodde or affliction falling vppon stony harted sinners, mollifieth them to contrition, & oftentimes bringeth forth the floods of teares to repentaunce. In respect whereof holy Toby saith to God: *In time of tribulation thou forgiuest sinne.* And for like effect it is cõpared also to a file of Iron, which taketh away the ruft of the soule: also to a purgation that driueth out corrupt humors: and finally to a goldsmiths fire, vvhich consumeth away the refuse metals, and fineth the golde to his perfection. *I will trie thee by fire to the quicke* (saieth GOD to a sinner by Esaie the Prophet) *and I will take awaie all thy tin and refuse mettall.* And againe by Ieremie. *I will melt them and trie them by fire.* This he meant of the fire of tribulation,

Gen. 42.

Exod. 17. Deut. 8. Psal. 77.

Tob. 3.

Iob. 23.

Pro. 17.

Eccle. 2.

Esai 1.

Ierem. 9.

tion, whose propertie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the furnace. For besides the purging, and remouing of greater sinnes, by consideration and contrition, (which tribulation worketh, as hath beene shewed, it purgeth also the rust of infinite euill passions, appetites, & humors in man: as the humour of pride, of vaine-glory, of sloth, of choler, or delicate niceneſſe, and a thousande moe, which prosperity ingendereth in vs. This God declareth by the Prophet Ezechiell, saying of a rustie soule, *Put her naked vppon the hoat coals, and let her heate there, vntill her brasse bee melted from her, and vntill her corruption bee burned out, and her rust consumed. There hath bin much labour and sweat taken about her, and yet her ouermuch rust is not gone out of her.* This also signifieth holy Iob, when hauing saide that *God instructeth a man by discipline or correction, to the ende hee maie turne him from the things that hee hath done, and deliuer him from pride:* which is vnderstoode of his sinfull actes, he addeth a little after, the maner of this purgation, saying: *His flesh beeing consumed by punishmentes, let him returne againe to the daies of his youth.* That is, all his fleshlie humours and passions

Sap. 3. Zoch. 13.

Ezech. 24.

Iob. 33.

Vers. 25.

passions being now consumed by punish-
ments and tribulations, let him begin to
liue againe in such purity of soule, as he
did at the beginning of his youth, before
he had contracted these euil humours &
diseases.

4 A preseruatiue. 11 Neither only is tribulation a strong medicine to heale sinne, and to purge away the refuse mettals in vs of brasse, tin, iron, leade, and drosse, as God by Ezechiell saieth: but also a most excellent preseruatiue against sinne for the time to come: according as good King Dauid saide, *Thy discipline, O Lorde, hath corrected me for euermore*. That is, it hath made me warie, and watchfull not to committe sinne againe, according as the Scripture saieth in an other place: *A gracious infirmitie, or affliction maketh the foole sober*. For vvhich cause the Prophete Ieremie calleth tribulation, *Virgam vigilantem*: A watchfull rodde, That is, as Saint Ierom expoundeth it, a rodde that maketh a man watchfull. The same signifieth God, when he saith by Ose, the Prophet, *I will hedge in thy waie with thornes*. That is, I will so close thy life on euery side with the remembraunce and feare of affliction, that thou shalt not dare to treade awrie, least thou treade vppon a thorne. All which,

Ezech. 22. Psal. 17. Eccle. 31. Ierem. 1. Ose. 2.

good

good Dauid expresseth of himselfe in these wordes, *Before I was humbled and brought lowe by affliction, I did sin and offende thee, O Lorde, but after that time I haue kept thy commaundementes.* Psal. 18.

5 A preuentiō of punish-ment.

12 Of this also appeareth an other cause, vvhy God afflicteth his elect in this life, and that is, to preuent his iustice vppon them in the world to come. Touching which S. Barnard saieth thus, Oh vvoulde to God some man vvould come before hand prouide for my heade aboundance of vvaters, and to mine eies a fountaine of teares; for so happilie the burning fire shoulde take no holde, where running teares had cleansed before. And the reason of this is, as that holy man himselfe noteth after, for that God hath saide by Naum the Prophet, *I haue afflicted thee once, and I will not afflict thee againe: there shal not come from mee a double tribulation.* Ser. 55. in Cant. Naum. 1.

9 To proue vs.

13 Sixtly God sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithfull and cōstant or no: that is, to make themselues & other men see & confesse, how faithfull or vnfaithfull they are. This after a sort vvas figured, when Isaac woulde grope and touch his Son Iacob, before hee woulde blesse him. And this the Scripture expresseth Gen 27.

presseth plainelie, when talking of the
tribulations laid vppon Abraham, it ad-
Gen.22. deth, *Tentauit Deus Abraham*: God
tempted Abraham by these meanes t
proove him. And Moises saide to the
Deut.8. people of Israell; *Thou shalt remember
howe thy God led thee forte yeares about the
desart to afflict thee, and tempt thee, to the
ende it might appeare what was in thy heart
whether thou wouldest keepe his commaun-
dementes or no.* And againe a few chap-
Deut.13. ters after: *Your God and Lorde doth tempt
you, to the ende it might be manifest whether
you love him or no, with all your hearte,
and with all your soule.* In which sence also
the Scripture saith of Ezechias, after
many praises giuen vnto him, *That
2.Par.32. God left him for a time to bee tempted, that
the thoughtes of his hearte might thereby be
made manifest.* And that this is Gods fa-
shion towardes all good men, king Da-
uid sheweth in the person of all, when
he saith, *Thou hast prooued vs, O Lord, thou
Psal.65. hast examined vs by fire: thou hast laide tribu-
lation vppon our backes, and hast brought
men vppon our heades.* And yet howe well
he liked of this matter, he signifieth, whe
he calleth for more thereof in another
place, saying, *Trie mee O Lorde and tempt
Psal.25. mee: burne my raines and hearte within
mee.* That is, trie me by the way of tribu-
lation

tion and persecution, search out the secretes of my hearte and reines: let the woorlde see whether I will sticke to thee in aduersity or no. Thus saide that holie Prophet, well knowing that, which in another place the holy ghost vttereth, that, *As the furnace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do holde when they come to the furnace, & those which are crased doe breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfait bewray themselues, according to the saying of Christ, *In tempore tentationis recedunt:* They depart from me in time of tempeation. Eccle.2. Luc.8.

14 The seuenth reason, why God laieth tribulation vppon the vertuous, is, thereby to make them run vnto him for aide and helpe: euen as the mother, to make her childe more to loue her, & to run vnto her, procureth the same to bee made affraide & terrified by others. This God expresseth plainly by the Prophet Ose, saying of those that he loued, *I will drawe them vnto mee, in the ropes of Adam, in the chaines of loue, and will seeme vnto them as though I raise vp a yoke vpon their iawe bones.* By the ropes of Adam, hee meaneth affliction, whereby hee drewe Adam

7 To make men run to God. Ose.11.

Adā to know himselfe, as also appeareth by that he addeth of the heauie yoke of tribulation, vvhich hee will laie vppon the heades and faces of his seruants, as chaines of loue thereby to drawe them vnto him. This chaine had drawen Dauid vnto him, when he saide, *O Lord, thou art my refuge from the tribulation of sinne.* Psal. 31.

As also those whereof Esay saith, *They sought thee out, O Lord, in their affliction.* Esa. 26.

Also those of whome Dauid saide, *Infirmities were multiplied vpon them, and after that they made haste to come.* Psal. 15.

And God saieth generally of all good men. *They will rise betimes in the morning, and come to me in their tribulation.* Ose 6.

Wherefore holy king Dauid, desiring to doe certaine men good, and to winne them to God, saith in one of his Psal. *Fill their faces (O Lorde) with shame and confusion, and then will they seeke vnto thy name.* Psal. 82.

And this is true (as I haue said) in the elect and chosen seruantes of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doeth this chaine of loue win them vnto God. Whereof God himselfe complaineth, saying. *In vaine haue I striken your children, for they haue not receiued my Discipline.* Ier. 2.

And againe the Prophet Ieremie saith of them to God. *Thou hast crushed them, and they haue*

haue refused to receiue thy Discipline: they haue hardned their faces euen as a rocke, and will not returne to thee. Behold they haue rent the yoke, and broken the chaine. Ierem. 5.

15 Of this now ensueth an eight reason, why God bringeth his seruantes into affliction: to wit, thereby to shewe his power and loue in deliuering them. For as in this woorlde a princely minde desireth nothing more, than to haue occasion vvhereby to shewe his abilitie and good will vnto his deare friend: so God, which hath all occasions in his owne handes, and passeth all his creatures together in greatnesse of loue and nobility of minde, woorketh purposely diuerse occasions and opportunities, vvhereby to shewe and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and loue in deliuering them. So he brought Daniell into the Lyons denne, Susanna vnto the point of death, Iob into extreame misery, Ioseph into prison Tobie vnto blindnesse: thereby to shew his power and loue in deliuerance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake. And Saint Peter to be almost vnder the water, before he would take him by the hand.

8 To manifest gods power and loue in deliuering.

Dan. 3. & 13. Iob. 1. 2. Gen. 38. Tob. 2. 12.

16 And

The ioie of deliuerance

16 And of this one reason, manie other reasons and most comfortable causes doe appeare of Gods dealing herein. As first, that wee being deliuered from our afflictions, might take more ioie and delight thereof, than if wee had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drought, & a calme more pleasant vnto passangers after a troublesome tempest: so is our deliuerie more sweet after persecution or tribulation: according as the Scripture saith, *Speciosa misericordia Dei in tempore tribulationis*

Eccle. 35. The mercie of God is beutifull and pleasant in time of tribulation. This signified also Christ, vvhen hee saide, *Your*

Iohn. 16. *sorrowe shall bee turned into ioy*: that is, yee shall reioice, that euer you were sorrowfull. This had Dauid prooued, when hee saide, *Thy rod (O Lorde) and thy staffe haue*

Psal. 22. *comforted me*: that is, I take great comfort that euer I was chastised with them.

Psal. 93. And againe, *according to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrowe that I receiued in time of affliction, I receiue nowe a consolation after my deliueraunce. And againe in another place: *I will exalt and reioice in thy mercy, O Lorde*. And wherefore

(good

(good King) vvilt thou to reioice? It followeth immediately. *For thou hast respected mine abasement, and hast deliuered my soule from the necessitie wherein shee vvas, and hast not left mee in the handes of mine enemie.* This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time: to the ende our ioie may bee the greater after our deliuerance, as no doubt but it was, in all those whom I haue named before, deliuered by gods mercie. I meane Abraham, Ioseph, Daniell, Sidrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter, and the rest, vvho tooke more ioy after their deliuerance, than if they had neuer beene in affliction at all. When Iudith had deliuered Bethulia, and returned thither vvith Holofernes head there was more hearty ioie in that Citie, than euer there would haue beene if it had not beene in distresse. When Saint Peter was deliuered out of prison by the Angell, there was more ioie for his deliuerance in the Church, than could haue bin, if he had neuer bin in prison at all. Psal. 30. Iudith. 6. 14. 15. Act. 12.

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to God, and comfortable to Thankesgiuing for our deliuerance

our selues: and that is a most harty and earnest thankesgiuing to God for our deliueraunce: such as the Prophet vsed, when he saide after his deliueraunce: *I for my part will sing of thy strength, and will exalt thy mercie betimes in the morning, for thou hast beene my aider and refuge, in the daie of tribulation.* Such harty thankes & praise did the children of Israell yeeld to God for their deliueraunce: vvhen they were passed ouer the red Sea, in that notable song of theirs, which beginneth, *Cantemus Domino:* And is registred by Moses in Exod. From like harty effect came all those things of Anna, Debora, and Iudith, mooued thereunto by the remembrance of their affliction past. And finally this is one of the chiefest things that God esteemeth and desireth at our hands: As he testifieth by the Prophet, saying: *Call vppon me in the day of tribulation, I vvill deliuer thee, and thou shalt honour me.*

Psalm.38.

Exodus. 15.

1.Reg.2. Iudic 5. Iudith.12.

Psalm.50.

18 Besides all these, God hath yet further reasons of saying persecution vpon vs: as for example: for that by suffering, and perceiuing indeede gods assistance and consolation therein, we come to be so hardy, bold and constant in his seruice, as nothing afterwarde can dismay vs: euen as Moses, though he were

11 Emboldening vs in gods seruice

fir

First afeard of the Serpent made of his rod, and fled away from it: yet, after by Gods commaundement he had once take it by the taile, he feared it no more. This the Prophet Dauid expresseth notably when he saith: *God hath beene our refuge and strength, & helper in our great tribulations: and therfore we wil not feare, if the whole earth should be troubled, & the mountaines cast into the midst of the Sea.* What greater confidence can be imagined than this? Exod. 4. Psalme. 45.

19 Againe, by persecution and affliction God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, and beleeuing most assuredlie the promises hee hath made for our deliuerance. Hope is exercised in conceiuing and assuring her selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs, and thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in comforting our willes to the will of Christ. Patience in

13 The exercise of all the vertues. Faith. Hope. Charitie. Obedience. Patience.

Humilitie. bearing quietly: Humilitie in abasing our selues in the sight of God: And so likewise al other vertues, belõging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of S. Peter: *God shall make perfect, confirme, and establish those which haue suffered a little for his name.*

1. Pet. 5.

13 To make vs like vnto Christ.

20 Finally Gods meaning is, by laying persecution and affliction vppon vs, to make vs perfect Christians: that is, like vnto Christ our Captaine, vvhome the Prophet calleth: *Virum dolorum, & scientem infirmitatem:* A manne of sorrowes, and one that had tasted of all manner of infirmities: thereby to receiue the more glorie at his returne to heauen, and to make more glorious all those that vvill take his parte therein.

Isa. 53.

Crucified Christians. To speake in one woorde, God vvoulde make vs by tribulation crucified Christians, vvhich is the most honourable title that canne be giuen vnto a creature, crucified (I saie) and mortified to the vanities of this woorld, to the flesshe, and to our owne concupiscence and carnal desires: but quicke and full of all liuelie spirite, to vertue, godlinesse & deuotion. This is the heauenlie meaning of our soueraigne Lorde and God, in sending vs persecution, tribulation, and

and affliction, in respect vvhereof holy Iob doubteth not to saie: *Blessed is the man that is afflicted by God*, And Christ himselfe yet more expresselie: *Happie are they vvhich suffer persecution.* If they are happie and blessed thereby: then are the vvoorldly greatlie avvrie: which so much abhor the sufferaunce thereof: then is God but vnthankefullie dealt vvithall by many of his children, who repine at this happinesse bestowed vppon them: whereas indeede they shoulde accept it vvith ioie and thankesgiuing. For proofe & better declaration whereof, I will enter now into the third point of this Chapter, to examine vvhat reasons and causes there be to induce vs to this ioifulnesse and contention of tribulation. Iob 5. Mat. 5.

The third part of the chap. why tribulation should be receiued ioifully.

31 And first the reasons laide downe alreadie of Gods mercifull and Fatherlie meaning in sending vs affliction, might bee sufficient for this matter: that is, to comfort and content any christian man or woman, vvho taketh delight in gods holie prouidence towardes them. For if God doe sende affliction vnto vs, for the increase of our glorie in the life to come: for drawing vs from infection of the worlde: for opening our eies, & curing our diseases, and for pre-

seruing our soules from sinne hereafter (as hath beene shewed) vvho can bee iusty displeased therewith, but such as are enemies to their owne good? We see that for the obtaining of bodilie health: wee are content, not onely to admit manie bitter and vnpleasant medicines: but also (if neede require) to yeeld willingly some part of our bloude to be taken from vs. And howe much more shoulde wee doe this, to the ende that we hazard not the eternall health and saluation of our soule? But nowe further, if this medicine haue so many mo commodities besides, as haue bin declared: if it serue heere for the punishment of our sinne, due otherwise at an other place in farre greater quantity and rigour of iustice: if it make a triall of our estate, and doe draw vs to god: if it procure gods loue towardes vs: yeelde matter of ioie by our deliueraunce prouoke vs to thankefulnesse: imbolden and strengthen vs: and finally, if it furnish vs with all vertues, and doe make vs like to Christ himselfe: then is there singular great cause why wee shoulde take comfort and consolation therein: for that to come neere & to be like vnto Christ, is the greatest dignitie and prehemi-
nence in the world. Lastly, if gods eter-
nall

nall vviſedome hath ſo ordained and appointed that this ſhall bee the badge and liuery of his Sonne, the high way to heauen, vnder the ſtandard of his croſſe: then ought wee not to refuſe this liuerie, nor to flie this waie, but rather with good Peter & Iohn to eſteeme it a great dignity, to be made worthy of the moſt bleſſed participation thereof. We ſee that to weare the coulours of the Prince is thought a prerogatiue amonge courtiers in this woorlde: but to weare the robe or crowne it ſelfe, were too great a dignity for any inferiour ſubiect to receiue. Yet Chriſt our Lord and king is content to impart both of his with vs. And how thē ought we, I pray you, to accept thereof. Act. 5.

22 And nowe, as I haue ſaide, theſe reaſons might bee ſufficient to comforte and make ioiefull all thoſe that are called to ſuffer affliction & tribulation. But yet there want not ſome more particular conſiderations beſides. VVhereof the firſt and moſt principall is, that this matter of perſecution commeth not by chance or caſualtie, or by anie generall direction from higher povvers: but by the ſpeciall prouidence and peculiar diſpoſition of God, as Chriſt ſheweth at large in Saint Matthewes Gospell: Speciall cō ſideration of comfort in affliction Mat. 10.

Gospell: that is, this heauenly medicine or potion is made vnto vs, by Gods owne hande in particular. Which
Iohn.16. Christ signifieth, when he saieth: *Shall I not drinke of the cuppe vvhich my father hath giuen mee?* That is, seeing my father hath tempered a potion for me, shall I not drinke it? As who woulde saie, it were too much ingratitude. Secondly to bee noted, that the verie same hande of God which tempered the cup for Christ his owne Sonne, hath done the same also for vs, according to Christ his saying: *You shall drinke of my*
Matthew.20 *cuppe*: That is, of the same cuppe vvhich my Father hath tempered for mee. Heereof it followeth: that vvith vvhat hearte and loue GOD tempered this cuppe vnto his owne Sonne, vvith the same he tempered it also to vs: that is,
Luc.16. altogether for our good, and his glorie:
Mark.10. Thirdly it is to be noted, that this cuppe is tempered with such speciall care, as Christ saieth, that what trouble or danger soeuer it seeme to woorke, yet shall not one haire of our heade perish by the same. Nay further is to bee noted that
Psalm.79. which the Prophet saieth: *O Lorde thou shalt giue vs to drinke in teares in measure.* That is, the cuppe of teares and tribulation shall be so tempered in measure

sure by our heauenlie physition, as no man shall haue aboue his strength. The dose of aloes, and other bitter ingredientes shalbe qualified with manna, and sufficient sweetenesse of heauenly consolation. *God is faithfull* (saith S. Paul) *and will not suffer you to bee tempted aboue your abilitie*. This is a singular pointe of comfort, and ought alwaies to be in our remembrance. 1. Cor. 10.

13 Besides this we must consider that the appointing and tempering of the cuppe, beeing nowe in the handes of Christ our Sauiour, by the full commission graunted him from his father: and hee hauing learned by his owne sufferinges (as the Apostle notifieth) what it is to suffer in flesh and blood: we may be sure that hee will not lay vppon vs more than we can beare. For, as if a man had a father or brother, a most skilfull physition, and should receiue a purgation from them, tempered with their owne handes, hee might be sure it would neuer hurte him what rumbling soeuer it made in his belly for the time: so and much more may wee bee assured of the potion of tribulation ministred vs, by the hande of Christ: though (as the Apostle saith, it seeme vnto vs vnpleasaunt for a time, but aboue all other Mat. 18. Heb. 3. Heb. 12.

comfortable cogitations, this is the greateſt and moſt comfortable, to conſider, that hee deuideth this cup onlie of loue as himſelfe proteſteth, and the Apoſtle prooueth: that is, hee giueth our portions of his croſſe (the richeſt iewell that hee maketh account of) as worldly Princes doe their treaſure, vnto none, but vnto choſen and picked friends: & among them alſo, not equallie to each man, but to euerie one a meaſure, according to the meaſure of good vvill, wherewith hee loueth him. This is euident by the examples before ſet downe of his deareſt friendes, moſt of all afflicted in this life: that is, they receiued greater portions of his treaſure, for that his good will was greater towardes them. This alſo may be ſeene manifeſtly in the example of Saint Paul: of whome after Chriſt had ſaide to Ananias: *Vas electionis eſt mihi:* He is a choſen veſſell vnto mee: Hee giueth immediatelie the reaſon thereof: *For I wil ſhew vnto him, what great things he muſt ſuffer for my name.* Loe here, for that hee was a choſen veſſell; therefore hee muſt ſuffer great matters. Doeth not the meaſure of ſuffering go then according to the meaſure of Gods loue vnto vs? Surelie Saint Peter knewe well how the matter

Apoc. 3. Heb. 12.

Gods meaſure of tribulation goeth according to the meaſure of his loue.

Acts. 9.

1. Pet. 2.

matter went, & therfore he writeth thus: *If you liuing well, doe suffer with patience, this is a grace or a priuiledge before God.* And againe a little after: *If you suffer reproch in the name of Christ, you are happy: for that the honour, and glorie, and power of God, & of his holie spirit shall rest vpon you.* 1.Pet.4.

14 Can there be anie greater rewarde promised, or anie more excellent dignitie, than to be made partaker of the honour, glorie, & power of Christ? Is it maruell nowe if Christ saide: *Happie are you when men reuile and persecute you?* Mat.5. It is maruell though he saide: *Gaudete in illa die, & exultate:* Reioice and triumph yea at that daie: It is maruel though Saint Paul saide: *I take great pleasure, and doe glorie in mine infirmities, or afflictions, in my reproaches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruell if Peter and Iohn, beeing reproched and beaten at the iudgement seate of the Iewes, went away reioicing that they vvere esteemed woorthy to suffer contumely for the name of Iesus? Is it maruell though S. Paul accounteth this such a high priuiledge giuen to the Philippians, when he said: *It is giuen to you not only to beleeue in Christ, but also to suffer for him, and to haue the same combate vvhich you haue* Luc.6. Act.5. Phil.1.

seene

seene in me, and nowe heare of me. All this is no maruell (I saie) seeing that suffering with Christ, and bearing the crosse with Christ, is as great a preferment in the court of heauen, as it should be in an earthly court, for the prince to take off his own garmẽt, & to lay it on the backe of one of his seruants.

Tribulation a signe of predestination.

25 Of this nowe followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life (for so much doe all those argumentes before touched insinuat:) as also on the contrary part, to liue in continuall prosperitie, is a dreadefull signe of euerlasting reprobation. This point is marueilously prooued by the Apostle vnto the Hebrewes, and greatly vrged. And Christ giueth a plaine signification in S. Luke, when he saieth, *Happie are you that wweepe nowe, for you shall laugh.* And on the other side: *Woe vnto you that laugh nowe, for you shall wwepe: woe vnto you rich men, which haue your consolation here in this life.* And yet more vehemently than all this doeth the saying of Abraham to the rich man in hell (or rather Christs words parabolically

Heb. 12.

Luc. 6.

Luc. 16.

bolicallie attributed vnto Abraham (cõfirme this matter: for he saieth to the rich man, complaining of his torment, *Remember childe, that thou receiuedst good in thy life time*: He doth not say (as S. Barnard well noteth) *Rapuisti*, Thou tookest them by violence, but *Recepisti*, thou receiuedst them. And yet this now is obiected against him as we see. Dauid handleth this matter in diuerse places, but purposely in two of his Psalmes, and that at large: & after long search & much admiration, his conclusion of wicked men prospered aboue other in the worlde is this: *veruntamen* * *propter dolos posuisti eis, deiecisti eos dum alleuarentur*: Thou hast giuen them prosperity (O Lorde) to deceiue them withall: and thou hast indeede throwen them downe by exalting them: that is, thou hast throwen them downe to the sentence of damnation, in thy secret and inscrutable

Psal. 27. & 73.
Psal. 73. vers. 18.
B
* In this they vary from S. Ierom, who translateth according to the Hebrewe. In lubrico posuisti eos; that is, thou hast set them in slipperie places. So in this also the olde translation followeth not the Hebrewe nor Ierom. but the Greeke translation of the seuenty interpreters; sauing that it doth omit Kaka Mala, & so maketh the sence obscure But so much as therin it swerueth from the purity of the text: so much doth that which hereon they builde, want sufficient warrant in this place; which notwithstanding being soberly vnderstood, is agreeable to the iustice of God, and standeth by warrant of other places. In Apendice Tom. 8. Hierom in eodem Psalm.

table

table determination. Heere the com-
Com. in Iob. pariſon of Saint Gregorie taketh place: that as the Oxen appointed to the ſlaughter, are let runne a fatting at their pleaſure, and the other kept vnder daily labour of the yoke: ſo fareth it with euill and good men. In like maner
Mat. 3. 7. Ep. Iude. the tree that beareth no fruite, is neuer beaten, (as we ſee) but onely the fruitefull: and yet the other, as Chriſt ſaieth, is reſerued of the fire. The ſicke man that is paſt all hope of life, is ſuffered by the Phiſition to haue whatſoeuer hee luſteth after: but hee whoſe health is not deſpaired, cannot haue that libertie graunted. To conclude
3. Reg. 6. the ſtones that muſt ſerue for the glorious temple of Salomon, vvere hewed, beaten, and polliſhed without
1. Pet. 2. the Church, at the quarry ſide: for that no ſtroke of hammer might bee heard within the temple, S. Peter ſaith, that the vertuous are choſen ſtones, to bee placed in the ſpirituall building of GOD in heauen, vvhere there is no
Apoc. 21. beating, no ſorrowe, no tribulation. Heere then muſt vvee bee polliſhed, hewed, and made fitte for that glorious temple: heere (I ſaie) in the quarry of this world: here muſt we be fined, here muſt vvee feele the blowe of the ham-

mer,

mer, & be moſt glad when we heare or feele the ſame: for that it is a ſigne of our election to that moſt glorious houſe of Gods eternall manſion.

Tribulation bringeth the companie of God himſelfe. Pſal. 60.

26 Beſides this matter of predeſtination and election, there is yet another thing of no ſmall comfort to the Godlie afflicted, founded on theſe woordes of God: *cum ipſo ſum in tribulatione*: I am vvith him in tribulation: whereby is promiſed the companie of God himſelfe in affliction and perſecution. This is a ſingular motiue (ſaith S. Barnard) to ſtirre vp men withall to imbrace tribulation, ſeeing in this world for good companie men aduenture to doe anie thing. Ioſeph was carried captiue in Egypt, and God went downe with him, (as the Scripture ſaith:) yea more than that, he went into the dungeon, and vvas in chaines with him. Sidrach, Miſach, and Abdenago were caſt into a burning furnace, & preſently there was a fourth came to beare them companie: of whom Nabuchodonoſor ſaith thus. Did we not put three men onelie bound into the fire? And his ſeruauntes aunſwered, yea verilie: but beholde (ſaith hee) I ſee foure men vnbounde, vvalking in the middeſt of the fire: and the ſhade of the fourth

Gen. 37. Sap. 10.

Dan. 3.

is

Iohn.9. is like the sonne of God. Christ restored as he passed by, a certaine begger vnto his sight, which had bin blinde from his natiuity. For which thing the man beeing called in question, and speaking somewhat in the praise of Christ, for the benefit receiued, hee was cast out of the Synagogue by the Pharisees. Whereof Christ hearing, sought him out presently, and comforting his heart, bestowed vppon him the light of minde much more of importaunce than that of the body giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but streightwaie Christ is at hande to bear him company: and if his eies might be opened, as the eies of Elizeus his disciple was, to see his companions, the troupes of Angels (I meane) which attend vpon their Lorde in this his visitation, no doubt but his heart woulde greatly be comforted therewith.

Note this example.

4. Reg. 16.

27 But that which the eie cannot see, the soule feeleth: that is, shee feeleth the assistance of Gods grace amiddest the depth of all tribulations. This he hath promised againe and againe: this he hath sworne: and this he performeth most faithfullie to all those that suffer meekely

The assistance of Gods grace in tribulation.

meekely for his name. This Saint Paul most certainly assured himselfe of, when he saide, that he did glorie in all his infirmities and tribulations, to the ende that Christ his vertue might dwell in him: that is, to the ende that Christ shoulde assist him more aboundantlie with his grace; *Cum enim infirmor, tunc potens sum:* For when I am in most infirmity, then am I most stronge, saieth he: that is, the more tribulations and afflictions are laide vpon me, the stronger is the aide of Christes grace vnto mee. And therefore the same Apostle vvriteth thus of all the Apostles togither, *Wee suffer tribulation in all thinges, but yet we are not distressed: vvee are brought into perplexities, but yet we are not forsaken, vve suffer persecution, but yet vve are not abandoned: we are flung downe to the ground, but yet we perish not.* This then ought to bee a most sure and secure staffe in the hand of all Christians afflicted, that, whatsoeuer befal vnto thē, yet the grace of GOD will neuer faile to hold them vppe, and beare them out therein: for in this case most true & certain is that saying of S. Austen so often repeated by him in his works, that God neuer forsaketh any man, except he be reiected & first forsaken by man. 2. Cor. 4. Serm. 88. de tempt. & de nat. & gra. cap. 26.

18 For the last reason of comforte in affliction, I will ioine two things togither of great force and efficacy to this matter. The first whereof, is the expectation of rewarde, the other is the shortnesse of time vvherein we haue to suffer: both are touched by Saint Paule
2.Cor.4. in one sentence, when hee saieth, *That a little and momentanie tribulation in this woorlde, worketh an eternall weight of glorie in the height of heauen*. But momentanie hee sheweth the little time wee haue to suffer, and by eternall weight of glorie, hee expresseth the greatnesse of the rewarde prepared in heauen for recom-
Apoc.22. pence of that suffering. Christ also ioyneth both these comfortes togither, when he saieth, *Beholde, I come quickelie, and my rewarde is with me*. In that he promiseth to come quickely, hee signifieth, that our tribulation shal not endure long by that hee bringeth his rewarde with him, hee assureth vs that hee will not come empty handed, but ready furnished, to recompence our labour thoroughly. And vvhat greater meanes of incouragement coulde hee vse than this? If a man did beare a very heauie burden, yet if he were sure to bee well paide for his laboure, and that hee had but a little waie to beare the same,

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nee woulde straine himselfe greatly to goe through to his waies ende, rather than for sparing so short a labour, to leese so large, and so present a reward. This is our Lordes most mercifull dealing to comfort vs in our affliction, and to animate vs to holde out manfully for a time, though the poize seeme heauy on our shoulders: the comming of our Lorde is euen at hande, and the iudge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in his kingdome to reape ioie vvithout fainting. And then shall we proue the saying of holy S. Paul to be true, that *The sufferinges of this woorlde are not woorthy of that glorie which shall bee reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iacob. 5. Mat. 11. Ap. 7. 21. Gal. 6. Rom. 8.

4 The fourth part of the Chapter.

29 And this hauing declared the first three pointes promised in this Chapter: there remaineth onelie to saie a woorde or two of the fourth: this is, vvhat wee haue to doe for our parte in time of persecution and affliction. And this might bee dispatched in saying onelie, that vvee haue to conforme our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and

and better remembraunce of the same, I will briefly runne ouer the principall pointes thereof, First then we haue to aspire to that (if vve can) vvhich Christ counselleth, *Gaudete & exultate:* Reioice and triumph. Or if wee cannot arriue to this perfection: yet to doe as the Apostle willeth, *Omne gaudium existimate cum in varias tentationis incideritis:* Esteeme it a matter worthy of all ioie, vvhen yee fall into diuerse temptations. That is, if wee cannot reioice at it indeede: yet to thinke it a matter in it selfe vvoorthy of reioicement: reprehending our selues, for that wee cannot reach vnto it. And if we cannot come thus high neither, (as indeede we ought to doe) yet in any case to remember, vvhat in another place hee saith, *Patientia vobis necessaria est, vt reportetis promissionem:* You must of necessitie haue patience, if you vvill receiue Gods promise of euerlasting life.

1 To reioice in tribulation or at leastwise to haue patience. Luc. 6. Iac. 1.

Heb. 10.

30 Secondlie, vve ought to doe as the Apostles did, vvhen they were in the most terrible tempest of the sea, Christ beeing vvith them but a sleepe, that is, vvee must goe and awake him: vve must crie vnto him with the Prophet, *Exsurge, quare obdormis Domine?* O Lord, arise,

2 To come to God by feruent praier. Mat. 8. Psal. 45.

rise, vvhy dost thou sleepe in our miseries? This wakening of Christ doeth please him wonderfullie, if it be done with that assured confidence, and of vne affectioned children, vvherewith Saint Marke describeth the Apostles to haue awakened Christ. For their vvoordes were these: *Master, doeth it not appertaine vnto you, that vvee perish here?* Mark.4. As vvho would saie, Are not we your disciples and seruauntes? Are not you our Lorde and master? Is not the cause yours? Is not all our trust and hope in you? How chanseth it then, that you sleepe and suffer vs to be thus tossed and rumbled, as if wee appertained nothing vnto you? With this affection praxed Esay, when he saide. *Attende (O Lorde) from heauen, looke hither from the holy habitation of thy glorie: Where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themselues vppe vnvve towardes mee? Thou art our father: Abraham hath not knowen vs, and Israel hath beene ignoraunt of vs; thou art of our father (O LORDE) sithe thy selfe about for thy seruaunts sake, for loue of the tribe of thine inheritaunce.* Esai.63. Thus I saie vvee must call vppon GOD: thus we must wake him, when hee seemeth to sleepe in

in our miseries, vvith earnest, with deuout, vvith continuall praier: alwaies hauing in our minde that most comfortable parable of Christ, wherein hee saith, that if wee shoulde come to our neighbours doore, and knocke at midnight to borrowe some bread, when he were in bed with his children, and most loth to rise: yet if we perseuere in asking, and beating at his doore still, though hee were not our friende, yet woulde hee rise at length, and giue vs our demaunde, thereby at least to be rid of our crying. And how much more will God doe this (saith Christ) who both loueth vs, and tendereth our case most mercifully?

Luc. 12.

An important note

31 But yet heere is one thinge to bee noted in this matter: and that is, that Christ suffered the shippe almost to bee couered with vvaues (as the Euangelist saieth) before hee woulde awake, thereby to signifie that the measure of temptations is to bee lefte onelye vnto himselfe: it is sufficiente for vs to rest vppon the Apostles words, *Hee is faithfull, and therefore he vvill not suffer vs to bee tempted aboue our strength.* Wee maie not examine or mistrust his dooinges: wee may not inquire why he doeth this? Or why suffereth hee that:

Mat. 8.

1. Cor. 10.

that? Or how long will he permit these euils to raigne? God is a great God in all his doings: and when hee sendeth tribulation, he sendeth a great deale together, to the ende he may shewe his great power, in deliuering vs, and recompenseth it after, with a great measure of comfort. His temptations oftentimes doe go very deepe, thereby to trie the very heartes and raines of men. He went far with Elias, when he caused him to flie into a mountaine, and there most desirous of death, to saie, *They haue killed all thy Prophets, (O Lord) and I am left alone, and nowe they seeke to kill me also.* 3. Reg. 19. He went farre with Dauid, when he made him crie out: *Why doest thou turne thy face awaie from me, O Lord? Why doest thou forget my powertie and tribulation?* Psalm. 30. And in another place againe, *I saide with my selfe in the excesse of my minde: I am cast out from the face of thine eies, O Lorde.* God went far with the Apostles, when he enforced one of them to write, *Wee will not haue you ignorant (brethren) of our tribulation in Asia, wherein wee were expressed aboue all measure, and aboue all strength: insomuch as it lothed vs to liue any longer.* 2. Corint. 1. But yet aboue all others, he went furthest with his owne deare sonne, when he constrained him

to

to vtter those pitifull, and most lamentable words vpon the crosse, *My God, my God, why hast thou forsaken me?* Who can nowe complaine of any proofe or temptation whatsoeuer, laid vpon him, seeing God would go so far with his own deare and onely sonne?

Mat. 27. Psal. 22.

3 Magnanimity with a strong faith.

32 Hereof then ensueth the third thing, necessarie vnto vs in tribulation, which is magnanimity, grounded vppon a stronge and inuincible faith of Gods assistaunce, and of our finall deliueraunce, howe long soeuer he delaie the matter, and howe terrible soeuer the storme doe seeme for the time. This God required at our hands as maie be seene by the example of the disciples, who cried not, *We perish*, before the waues had couered the shippe, as S. Matthew writeth: and yet Christ said vnto them, *Vbi est fides vestra?* Where is your faith? Saint Peter also was not afraide, vntill he was almost vnder water, as the Euangelist recordeth: and yet Christ reprehendeth him, saying *Thou man of little faith, wherefore didst thou doubt?* What then must we doe in this case deare brother? Surely wee must put on that mighty faith of valiaunt king Dauid, who vpon the most assured trust he had of Gods assistance, said: *Iu*

Mat. 8. Luc. 8.

Mat. 14.

Deo

Deo meo transgrediar murum: In the help of my God I will go through the wall. Of which inuincible faith Saint Paule was also, when he said: *Omnia possim in eo qui me confortat*: I can doe all thinges in him that comforteth and strengthneth mee. Nothing is impossible, nothinge is too harde for mee by his assistaunce. We must be, as the scripture saieth, *Quasi leo confidens absq; terrore*: Like a bolde and confident Lion, which is without terror. That is, wee must not be astonied at any tempest, anie tribulation, anie aduersity. We must say with the Prophet Dauid experienced in these matters: *I will not feare manie thousandes of people that shoulde inuiron or besiege mee together. If I should walke amidst the shaue of death, I will not feare: if whole armies shoulde stande against me, yet my heart should not tremble. My hope is in God, & therfor I will not feare vvhat man can doe vnto me. God is my aider, and I will not feare what also can doe vnto me. God is my helper and protector and therefore I will despise and confounde mine enemies.* And in an other Prophet in like sense: *Beholde God is my Sauiour, and therefore will I deale confidentlie and will not feare.* These were the speeches of holy Prophets, of men that knewe well what they saide, and had often ta-

Pſal. 17.
Phil. 4
Pro. 28.
Pſal. 3.
Pſal. 22.
Pſal. 26.
Pſal. 117.
Pſal. 35.
Eſaie. 12.

sted of affliction themselues: & therfore could saie of their own experience how insatiable Gods assistance is therein.

33 To this supreme courage, magnanimity, & Christian fortitude, the scripture exhorteth vs, when it saieth: *If the spirite of one that is in authority, arise against thee: see thou yeelde not from thy place vnto him.* And againe another scripture saieth: *Strive for iustice, euen to the losse of thy life: and stande for equity vnto death is selfe: and God shall ouerthrowe thine enemies for thee.* And Christ himselfe yet more effectuallie recommendeth this matter in these wordes, *I saie vnto you my friendes be not afraide of them which kill the bodie, and afterward haue no thing else to doe against you.* And S. Peter yet addeth further: *Neq, conturbemini*, that is, Do not only not feare them, but (which is lesse) doe not so much as be troubled for all that flesh and bloud can doe against you.

Christian fortitude.
Eccle.10.
Eccle.4.
Luc.12.
1.Pet.3.

34 Christ goeth further in the Apoc. and vseth marueilous speeches, to intise vs to this fortitude: for these are his wordes: *Hee that hath an eare to heare, let him heare what the spirit saieth to the churches: To him that shall conquere, I will giue to eate of the tree of life, which is in the paradise of my God. This saith the first and*

Apoc.27.

the last: he that was deade, and nowe is aliue: I knowe thy tribulation, and thy pouerty; but thou art rich indeede, and art blasphemed by those that say they are true Israelites, and are not: but are rather the sinagogue of Sathan. Feare nothing of that which you are to suffer: behold, the diuell will cause some of you to be thrust into prison, to the ende you maie be tempted: and you shal haue tribulatiō for* 10. daies. But be faithful vnto death, and I wil giue thee a crowne of life. Hee that hath an eare to heare, let him heare what the spirite saith vnto the churches: he that shall ouercome, shall not bee hurte by the second death. And hee that shall ouercome and keepe my workes vnto the ende: I will giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides the morning star.[a] Hee that shall ouercome, shall be apparelled in white garments: & I wil not blot his name out of the booke of life, but vvill confesse his name before my father, and before his angels. Behold I come quickelie: holde fast that thou hast, least an other man receiue thy crowne. Hee that shall conquere, I will make him a pillar in the temple of my God, and hee shall neuer goe foorth more: and I wil write vpon him the name of my God, and the name of the

* Those ten daies some thinke to haue beene the ten general persecutiōs with in the first 300 yeares after Christ:

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* But others rather think that x doth here signifie many, as in some other places of scripture: and daies as they are broken of by the nights that come betwixt, so to signifie such times of trial as should now and then haue times of breathing likewise; that so

the faithfull may be refreshed; and gather their strength against a fresh assault ensuing a Cap. 3.

citie of my God, which is new Ierusalem: He that shall conquere, I vvill giue vnto him to sit with me in my throne: even as I haue conquered, and doe sit vvith my father in his throne.

35 Hitherto are the woordes of Christ to S. Iohn. And in the end of the same booke, after hee had described the ioies and glorie of heauen at large, he concludeth thus: *And hee that sate on the throne saide to mee: vvrite these vvordes, for shee they are most faithfull and true. Qui vicerit, possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti igne & sulphure, quod est mors secunda.* He that shall conquere, shall possesse all the ioies that I haue here spoken of: and I will be his God, and he shall be my son. But they which shallbe fearefull to fight, or incredulous of these thinges that I saide, their portion shal be in the lake burning with fire and brimstone, which is the second death.

Chap. 22.

Eccle. 15.

36 Heere nowe wee see both allurements, and threates, good, and euill life and death, the ioies of heauen, and the burning lake, proposed vnto vs. We may stretch out our handes vnto which vve will. If we fight and conquere (as by Gods grace we may) then are we to e-

ioy the promises laid downe before. If we shewe our selues either vnbeleeuing in these promises, or fearefull to take the fight in hand, being offred vnto vs: then fall we into the danger of the contrary threates, euen as S. Iohn affirmeth in another place, that certaine noble men did amõg the Iewes, who beleeued in Christ, but yet durst not confesse him, for feare of persecution. Iohn. 12.

37 Heere then must ensue an other vertue in vs, most necessary to al those that are to suffer tribulation and affliction: and that is, a strong and firme resolution, to stand and goe through, what opposition, or contradiction soeuer wee finde in the woorlde, either in fawning flattery, or persecution crueltie. This the Scripture teacheth, crying vnto vs: *Esto firmus in via domini:* Be firme & immoueable in the waie of the Lorde. And againe, *State in fide viriliter:* Stande in your faith, and plaie you the men. And yet further: *Confide in Deo, & mane in loco tuo.* Trust in God, & abide firme in thy place. And finally, *Confortamini, & non dissolvantur manus vestræ:* Take courage vnto you, & let not your handes be dissolued from the woorke you haue begun. A firme resolution. Eccle. 9. 1. Cor. 6. Eccle. 11. 2. Pet. 15.

38 This resolution had the three

children, Sidrach, Misach, and Abdenago, who hauing hearde the flattering speech and infinite threates of cruel Nabuchodonosor, they aunswered with a quiet spirit: *O King we may not be careful to aunswere you, to this long speech of yours. For beholde, our God is able (if hee will) to deliuer vs from this furnace of fire, vvhich you threaten, and from all that you can doe otherwise against vs. But yet if it shoulde not please him so to doe: yet you must knowe (Sir King) that wee doe not worshippe your Gods, nor yet adore your golden idole, vvhich you haue set vp.*

Dan. 3.

39 This resolution had Peter and Iohn who beeing so oft brought before the counsell, and both cammaunded, threatned, and beaten, to talke no more of Christ, aunswered still: *Obedire oportet Deo magis quam hominibus:* We must obey God rather than men. The same had S. Paul also, when beeing requested with teares of the Christians in Cæsarea, that hee would forbeare to goe to Ierusalem, for that the holie Ghost had reueyled too manie troubles which expected him there: he aunswered: *What meane you to vveepe thus: and afflict my heart? I am not onelie ready to be in bondes for Christs name in Ierusalem: but also to suffer death for the same.* And in his epistle

Act. 5.

Act. 21.

to

to the Rom. hee yet further expresseth this resolution of his, when he saieth: *What then shall I say, to these thinges? If God be with vs, who will be against vs? Who shall seperate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sworde? I am certaine that neither death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor strength nor heighth, nor depth, nor any creature else, shal be able to seperate vs from the loue of God which is in Iesus Christ our Lord.* Rom. 8.

40 Finally this was the resolution of all holy martyrs and confessors, and other seruants of god: whereby they haue withstoode the temptations of the diuell, the allurements of flesh and bloud, and al the persecutions of tyrants, expecting things vnlawfull at their handes. I will alleadge one example out of the * 2. booke of Mach. & that before the comming of Christ, but yet nigh vnto the same, & therefore no maruell, as the fathers do note, though it tooke some heat of christian fauour & constancy towards martyrdome. The example is wonderfull, for that in mans sight it was but for a finall matter required at their hands by the tyrantes commaundement: that

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* Which booke is not any part of canonicall Scripture: neuertheles this example may well be true, for that such constancie is often found in the children of God.

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* It was a manifest breach of the lawe of God: and some small matter, to them that knew it.

is, onely to eate a piece of ſwines fleſh, which then was forbidden. For thus it is recorded in the booke aforeſaid.

2. Mach 7 A marueilous conſtancie of the ſeuen Machabees and their mother.

41 It came to paſſe that ſeuen brethren were apprehended together in thoſe daies, and brought with their mother to the king Antiochus, and there compelled with tormentes of whipping, and other inſtrumentes, to the eating of ſwines fleſhe, againſt the law. At what time one of them (which was the eldeſt) ſaide. What doeſt thou ſeeke? Or what wilt thou learne out of vs, O king? We are ready heere rather to die, than to breake the ancient lawes of our God. Whereat the King beeing greatly offended, commaunded the fryng pans and pottes of braſſe to bee made burning hot: which beeing ready, he cauſed the firſt mans tongue to bee cut off, with the tops of his fingers and toes, as alſo with the skin of his heade, the mother and other brothers looking on, and after that to be fried vntil he was dead. Which beeing doone, the ſecond brother was brought to torment, and after his haire pluckt off from his heade, together with the skin, they asked him whether hee woulde yet eate ſwines fleſhe or no, before hee was put to the reſt of his torments? Whereto he anſwered. No: and there-

thereupon was (after manie torments) slaine with the other. Who beeing dead the third was taken in hand: and beeing willed to put foorth his tongue, he held it foorth quickelie togither vvith both his handes to be cut off, saying confidently: *I receiued both tongue & handes from h. auen, and nowu I despise them both for the lawe of God, for that I hope to receiue them all of him againe.* And after they had in that sort tormented and put to death sixe of the brethren, euery one most constantlie protestiug his faith, & the ioie he had to die for Gods cause: there remained only the yongest, whom Antiochus (being ashamed that hee coulde peruert neuer a one of the former) endeuouring by all means possible to drawe from his purpose, by promising and swearing, that he should be a rich & happie man, & one of his chiefe friendes, if hee woulde yeelde. But when the youth was nothing mooued therewith, Antiochus called to him the mother, and exhorted her to saue her sons life, by perswading him to yeelde: which shee faigning to doe, thereby to haue libertie to speake to her son, made a most vehement exhortation to him in the Hebrewe tongue, to stand to it and to die for his conscience: vvhich

A worthy saying.

speech beeing ended, the youth cried out with a loude voice, and vttered this noble sentence woorthy to be remembred: *Quem sustinetis? Non obtempore præcepto regis, sed præcepto legis?* Whom doe you staie for? I doe not obey the commandement of the King, but the cõmandement of the Law of God. Whereupon both he and his mother were there presently (after manie and sundry torments) put to death.

42 This then is the constant and immoueable resolution which a Christian man should haue in all aduersitie of this life. Whereof S. Ambrose saith thus: Lib. 8. off. 38 *Gratia prævarandus est animus, exercenda mens, & flexibilienda ad constantiam: vt nullis perturbari animus possit terroribus, nullis frangi molestijs, nullis supplicijs cedere:* Our mind is to be prepared with grace: to be exercised & to be so established in cõstãcie, as it maie not be troubled with any terrors, broken with any aduersities, yeelde to anie punishment or torments whatsoeuer.

How a man may come to an inuincible resolution.

43 If you aske heere how a man maie come to this resolution: I aunswere that S. Ambrose in the same place, putteth two waies, the one is to remember the endlesse & intollerable paines of hell, if we doe it not: and the other is to thinke of

of the vnspeakeable glorie of heauen, if wee doe it. Whereto I vvill adde the thirde, which with a noble heart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towardes vs. Wee see that in this worlde louing subiectes doe glorie of nothing more than of their daungers of hurtes taken in battell for their Prince, though he neuer tooke blowe for them againe. What then would they doe if their Prince had beene afflicted voluntarily for them, as Christ hath bin for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vppon some of thy brethren before thee, made of flesh & blood as thou art, see what they haue suffered before they coulde enter into heauen: thinke not thy selfe hardlie dealt withall, if thou be called to suffer a little also.

2. Cor. 4. The sufferings of the Apostles.

44 Saint Paul writeth of all the Apostles together: euen vnto this houre we suffer hunger and thirst, & lacke of apparell: we are beaten with mens fists: we are vagabondes, not hauing where to stay: we labour & worke with our owne hands: we are cursed, and we doe blesse:

wee are perſecuted, and wee take it patiently: we are blaſpheméd; and we pray for thé that blaſpheme vs: we are made as it were the very outcaſtes and purgings of this world, euen vnto this daie: that is, though we be Apoſtles, though wee haue wrought ſo manie miracles, and haue conuerted ſo manie millions of people; yet euen vnto this daie are we thus vſed. And a little after deſcribing yet further their liues, hee ſaieth:

2. Cor. 6. We ſhewe our ſelues as the miniſters of GOD: in much patience: in tribulations: in neceſſities: in diſtreſſes: in beatinges: in impriſonments: in ſeditions: in labours: in watches: in faſtings: in chaſtity: in longanimity: in ſweetnes

2. Cor. 11. of behauiour. And of himſelfe in particular, he ſaieth: *In laboribus plurimis, &c.* I am the miniſter of God in many labours, in impriſonments more than the reſt, in beatinges aboue meaſure, and oftentimes in death it ſelfe. Fiue

The particular ſuffe-rings of S. Paul. times haue I beene beaten of the Iewes, and at euery time had forty laſhes lacking one: three times haue I beene whipped with rods; once was I ſtoned: three times haue I ſuffered ſhipwracke: a daie and a night was I in the bottome of the Sea: oftentimes in iourneies, in daungers of floudes, in dangers of theeues,

in

in dangers of Iewes, in dangers of gentiles, in dangers of the Citty, in dangers of wildernesse, in dangers of Sea, in dangers of falſe brethren: in labour and trauell: in much watching: in hunger and thirſt: in much faſting: in colde and lacke of clothes: and beſide all theſe externall things, the matters that daily doe depend vpon me, for my vniuerſall care of all Churches.

45 But this we maie ſee nowe, whether the Apoſtles taught vs more by wordes, than they ſhewed by example about the neceſſitie of ſuffering in this life. Chriſt might haue prouided for them if hee woulde, at leaſtwiſe thinges neceſſarie to their bodies, and not haue ſuffered them to come into theſe extremities of lacking clothes to their backes, meate to their mouthes, and the like. Hee that gaue them authoritie to doe ſo manie other miracles, might haue ſuffered them at leaſt to haue vvrought ſufficient maintenance for their bodies, which ſhould be the firſt miracle that woorldly men would woorke: if they hadde ſuch authoritie. Chriſt might haue ſaide to Peter, when hee ſent him to take his tribute from out of the fiſhes mouth: take ſo much more as will ſuffice your neceſſary ex-

Mat. 17.

1. Pet. 3.

pen-

pences, as you trauell the country: but hee woulde not, nor yet diminish the great afflictions, which I haue shewed before, though he loued them as dearely, as euer hee loued his owne soule. All which was doone, as Saint Peter interpreteth, to giue vs example, what to followe, what to looke for, what to desire, what to comfort our selues withal, in amiddest the greatest of our tribulations.

Heb. 12. A notable exhortation of the Apostle.

46 The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vppon the recitall of the sufferinges of other Saintes before them: wherefore we also (brethren) hauing so great a multitude of witnesses, that haue suffered before vs, let vs lay off all burdens of sinne hanging vpon vs: and let vs runne by patience vnto the battell offered vs, fixing our eies vpō the authour of our faith, & fulfiller of the same, Iesus: who putting the ioies of heauen before his eies, sustained patiently the Crosse: cōtemning the shame, & confusion thereof: and therefore now sitteth at the right hande of the seate of GOD. Thinke vpon him (I saie) vvhich sustained such a contradiction against himselfe, at the handes of sinners: and bee not wearie, nor faint in

cou-

courage. For you haue not yet resisted against sinne vnto bloud: and it seemeth you haue forgotten that comfortable saying, which speaketh vnto you as vnto children: *My son doe not contemne the discipline of the Lord, and bee not wearie when thou art chastned of him.* For whom God loueth he chasteneth, and he whippeth euerie Sonne whom he receiueth. Perseuere therefore in the correction laid vpon you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correction whereof all his children are made partakers, then are you bastardes, and not children. All correction for the present time when it is suffered, seemeth vnpleasaunt and sorrowfull: but yet after, it bringeth foorth most quiet fruite of iustice vnto them that are exercised by it. Wherefore strengthen vp your wearie handes and loosed knees: make way to your feet, &c. That is, take courage vnto you, & go forward valiantlie vnder the crosse laide vpon you. This was the exhortation of this holie captaine vnto his countrie men, soldiers of Iesus Christ the Iewes. Pro 3. Iob. 5. Apoc. 3.

47 S. Iames vseth an other exhortatiō to all true catholicks, not much differēt from Iacob. 5. The exhortation of S. Iames.

from this, in that his Epistle which hee writeth generally to all. Be you therfore patient my brethren (saith hee) vntill the comming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious vnto him, bearing patiently vntill hee maie receiue the same in his season: bee you therefore patient, and comfort your heartes, for that the comming of our Lorde will shortly drawe neere. Bee not sadde, and complaine not one of another. Beholde, the iudge is euen at the gate. Take the Prophets for an example of labour and patience, vvhich speake vnto vs the name of God. Beholde we account them blessed which haue suffered. You haue heard of the sufferance of Iob, & you haue seene the end of the Lord with him: you haue seene (I say) that the Lord is mercifull and ful of compassion.

48 I might here alleadge many things more out of the Scripture to this purpose, for that the Scripture is most copious herein: & in very deede, if it should all be melted and powred out, it woulde yeelde vs nothing else almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to bee long,

as

as the other before did: and therefore I will onely for my conclusion, set downe the confession, and most excellent exhortation of olde Mathathias vnto his children in the time of the cruell persecution of Antiochus against the Iews. 1.Mac.2.
Nowe (saieth he) is the time that pride is in her strength: nowe is the time of chastisement towardes vs, of euersion and indignation come. Now therefore O children, bee you zealous in the law of God: yeeld vppe your liues for the testament of your fathers: remember the woorkes of your auncestors, what they haue doone in their generations, and so shall we receiue great glory, and eternall name. Was not Abraham Gen.12.
founde faithfull in time of temptation, and it was reputed vnto him for iu- Gen.44.
stice? Ioseph in the time of his distresse kept Gods commaundements, and was Num.25.
made Lorde ouer all Egypt. Phinees our father, for his zeale towardes the lawe of God, receiued the testament of an euerlasting Priesthoode. Iosue Iosue 1.
for that hee fulfilled Gods woorde, was Iudg.1.
made a captaine ouer all Israell, Caleb. for that hee testified in the Church, receiued an inheritaunce. Dauid for his 2.Reg.2.
mercie obteined the seate of an eternall 4.Reg.2.
kingdome. Elias for that he was zealous

in

in zeal of the law, was take vp to heauen Ananias, Asarias, and Mizaell, through their beliefe, were deliuered from the
Dan. 3. flame of fire. Daniell for his simplicitie
Dan. 9. was deliuered from the mouth of Lions. And so do you run ouer, by cogitation, all generations, & you shal see that al those that hope in God shall not bee vanquished. And do you not feare the words of a sinfull man: for his glory is nothing else but dung & wormes: to day he is great & exalted, and to morrow he shall not be found: for he shall returne vnto his earth again, & all his fond cogitations shal perish. Wherefore take courage vnto you, my children, & plaie the men in the lawe of God. For therein shall be your honour & glorie. Hitherto are the words, of Mathathias, which shall suffice, for the end of this Chapter.

CHAP. III.

Of the thirde impediment that letteth men from resolution: which is, the loue of the worlde.

AS the two impedimentes remoued before, be indeede great staies to many men from the resolution we talke of: so this that nowe I take in hande, is not onely of it selfe a stronge impediment, but also a great cause and common

mon grounde (as it vvere) to all the other impedimentes that be. For if a man coulde touch the verie pulse of all those, who refuse, or neglect, or deferre this resolution: he should finde the foundation thereof to bee the loue of this worlde, whatsoeuer other excuse they pretend besides. The noble men of Iewrie pretended feare to bee the cause why they could not resolue, to confesse Christ openlie: but S. Iohn that felt their pulse, vttereth the true cause to haue beene. *For that they loued the glorie of men, more than the glorie of God.* Iohn. 12.

Demas that forsooke Saint Paul in his bandes, euen a little before his death, pretended another cause of his departure to Thessalonica: but Saint Paul saith it was, *Quia dilgebat hoc seculum:* For that he loued this woorlde. So that this is a generall and vniuersall impediment, and more indeede dispersed, than outwardelie appeareth: for that it bringeth foorth diuerse other excuses, thereby to couer her selfe in manie men. 2. Tim. 4.

2 This maie be confirmed by that most excellent parable of Christ, recorded by the three Euangelistes, of the three sortes of men which are to bee damned, and the three causes of their damna- Mat. 13. Mar. 4. Luc. 8.

damnation: whereof the thirde & last, and most generall (including as it were both the rest) is, the loue of this worlde. For the first sort of men are compared to a high waie, where all seede of life that is sowen, either whithereth presentlie, or els is eaten vp by birds of the aire: that is (as Christ expounde thit) by the Diuell in careleſſe men, that contemne whatsoeuer is said vnto them as infidels and all other obstinate and contemptuous people. The seconde sort are compared to rockie groundes, in which for lacke of deepe roote, the seede continueth not: whereby are signified, light and vnconstant men that nowe chop in, and now runne out: nowe are feruent, and by and by keiecolde againe: and so in time of temptation, they are gone. The third sort are compared to a field, where the seede groweth vppe, but yet there are so manie thornes on the same, which Christ expoundeth to bee the cares, troubles, miseries, and deceiueable vanities of this life, as the good corne is choked vp, and bringeth foorth no fruite. By which last words our sauiour signifieth, that whereſoeuer the doctrine of Christ groweth vp, and yet bringeth not forth due fruit: that is, whereſoeuer it is receiued and

The exposition of the parable of the seede.

imbra-

imbraced, as it is among all Christians, & yet bringeth not forth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of marueilous great importaunce, as may appeare, both for that Christ, after the recitall thereof, cried out with a loude voice, *He that hath eares to heare, let him heare:* as also for that hee expoundeth it himselfe in secret onlie to his Disciples: and principally, for that before the exposition thereof hee vseth such a solemne preface, saying, *To you it is giuen to knowe the misteries of the kingdome of heauen, but to others not: for that they seeing, doe not see, and hearing, doe not heare, nor vnderstande.* Whereby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importaunce, for conceiuing the true mysteries of the kingdome of heauen: and that manie are blinde, which seeme to see, and manie deafe and ignoraunt, that seeme to heare and knowe: for that they vnderstande not vvell the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expounde the parable, *Happie are your eies that see, and blessed are your eares that heare.* The importãce of this parable. Mat. 13.

heare. After which wordes he beginneth his exposition, with this admonition, *Vos ergo audite parabolam*: Doe you therefore hear and vnderstand this parable.

4 And for that this parable doeth containe and touch so much indeede as maie or needeth be saide, for remouing of this great and daungerous impediment of worldlie loue: I meane to stay my selfe onelie vppon the explication thereof in this place, and will declare the force and trueth of certaine words here vttered by Christ of the world and worldelie pleasures: and for some order and methods sake, I will draw all these six points following. First, howe, and in what sense all the worlde and commodities thereof are vanities, and of noe value (as Christ heere signifieth) and consequentlie, ought not to bee an impediment, to let vs from so greate a matter, as the kingdome of heauen, and the seruing of God is. Secondlie, howe they are not onelie vanities, and trifles in themselues, but also deceptions, as Christ saith: that is, deceites, not performing to vs indeede, those little trifles which they doe promise. Thirdly, how they are *Spinæ*, that is, pricking thornes, as Christ saith, though they seeme to vvoorldelie men.

1 The parts of this chapter.

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3

men, to bee moſt ſweete and pleaſant. Fourthly how they are *erumnæ*, that is, miſeries and afflictions, as alſo Chriſtes words are. Fiftly, *Quomodo ſuffocant*, how they ſtrangle or choke vs, as Chriſt aſſi-meth. Sixtly, how we may vſe them notwithſtanding without theſe dangers & euils, and to our great comfort againe and preferment. 4 5 6

5 And touching the firſt, I doe not ſee howe it maie bee better proued, that the pleaſures and goodlie ſhewes of this woorlde are vanities, as Chriſt here ſaith: than to alleadge the teſtimonie of one that hath proued them all, that is, of one that ſpeaketh not of ſpecu-lation, but of his owne proofe and practiſe, and this is king Salomon, of whome the Scripture reporteth woon-derfull matters, touching his peaceable proſperity, riches, and glorie in this woorlde: as that all the kinges of the earth deſired to ſee his face, for his wiſedome and renowmed felicity: that all the princes liuing beſides, were not like him in wealth: that he had 666. talentes of golde (vvhich is an infinite ſumme) brought him in yearely, beſide all other that hee had from the kings of Arabia and other princes: that ſiluer was as plentifull with him as heapes of ſtones, 1 The firſt part, how as the world is vanity. 2. Par. 9. The worldly proſperity of king Salomon.

ſtones, and not eſteemed for the greate ſtore, and abundaunce hee had thereof: that his plate and iewels had no ende, that his ſeate of maieſtie, with ſtooles, Lions to beare it vp, and other furniture was of golde paſſing all other kinglie ſeates in the worlde: that his precious apparel, and armour was infinite: that he had all the kinges from the riuer of the Philiſtians vnto Egypt to ſerue him: that hee had fortie thouſand horſes in his ſtables to ride, and twelue thouſande chariots, vvith horſes and other furniture ready to them, for his vſe, that he had two hundred ſpeares of golde, borne before him, and ſixe hundred crownes of golde beſtowed in euerie ſpeare, and alſo three hundred bucklers: and three hundred crownes of golde, beſtowed in the gilding of euerie buckler, that hee ſpent euerie day in his houſe a 1937. quarters of meale, and flower:

3. Reg. 4. 30. Coriſimilæ, & 60. Cori farinæ and euery Corus is 21. quarters & od.

3 Reg. 11. Eccle. 1.

B

* For 21. I thinke he meant but 11. for a Corus according to Iosephus is reckoned to bee 738. of our gallons; which make of our meaſure 11. quarters, foure buſhels, one pecke. So 900. being taken out of the totall ſumme, the reſidue that remaineth, doth agree well to this account: for it maketh 1017. quarters, ſixe buſhels, two peckes. But of this kinde of meaſure the iudgement of the learned doeth varie much, and it would aske a long diſcourſe to beare out the more likelie opinion, by conference of places and meaſures together. By the account of S. Ierom it commeth far ſhort: that is, but to 232. quarters, ſix buſhels and an halfe.

thirtie

thirty oxen, with an hundred weathers, beſides all other fleſh: that he had ſeuen hundred wiues, as Queenes, and three hundred others as concubines. All this, and much more, doth Scripture report of Salomons worldly wealth, wiſedome, riches, and proſperity: which hee hauing taſted, & vſed to his fill, pronoũced yet at the laſt this ſentence of al: *Vanitas vanitatum, & omnia vanitas.* Vanity of vanities, and all is vanity. By vanity of vanities, meaning, as Saint Ierome interpreteth, the greatneſſe of this vanitie, aboue all other vanities that may be deuiſed.

Salomons ſaying of himſelfe. Eccle. 1.

6 Neither onely doeth Salomon affirme this thing, but doth proue it alſo by examples of himſelfe. I haue bin king of Iſraell in Ieruſalem, ſaieth he, and I purpoſed vvith my ſelfe, to ſeeke out by wiſedome all things: and I haue ſeen, that all vnder the Sunne are meere vanities, and affliction of ſpirit. I ſaide in my hart, I will go & abound in delightes, and in euery pleaſure that may be had: and I ſawe that this vvas alſo vanity. I tooke great woorkes in hande, builded houſes to my ſelfe: planted vineyards, made orchards and gardens, and be ſet them withall kinde of trees: I made me fiſhpondes to vvater my trees: I

possessed seruants and handmaides, and had a great familie, great heardes of cattle, aboue anie that euer were before me in Ierusalem: I gathered together golde and siluer, the riches of kinges and prouinces: I appointed to my selfe singers both men and weomen, which are the delightes of the childrē of men: fine cuppes also to drinke wine withall: and whatsoeuer my eies did desire, I denied it not vnto them: neither did I let my hart from vsing any pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to all that my hands had made, and to all the labours, wherein I had taken such paines & sweat: I saw in them all vanity, and affliction of the minde.

7 This is the testimony of Salomon vppon his own proofe in these matters: & if he had spoken it vpon his wisedome onely (being such as it was) we ought to beleeue him: but much more seeing hee affirmeth it of his owne experience. But yet, if anie man be not moued with this: let vs bring yet another witnesse out of the new testament, and such a one, as was priuie to the opinion of Christ herein: that is, S. Iohn the Euangelist, whose wordes are these: *Doe not loue the worlde, nor those thinges that are in*

the worlde: If any man loue the worlde, the loue of God the father is not in him. For that which is in the world, is either cõcupiſcence of the fleſh, or concupiſcence of the eies, or pride of life: In which wordes Saint Iohn beſide this threate againſt ſuch as loue and follow the world, reduceth al the vanities thereof, vnto three general points or braunches: that is, to concupiſcence of the fleſh (wherein he comprehendeth all carnall pleaſures) to concupiſcence of the eies (wherein hee containeth all matters of riches,) and to pride of life, whereby he ſignifieth the humour and diſeaſe of worldly ambition. Theſe then are the three general and principall vanities of this life, wherein worldlie men doe wearie out themſelues: ambition, couetouſneſſe, and carnall pleaſure: whereunto all other vanities are addreſſed, as to their ſuperiours. And therefore it ſhal not be amiſſe to conſider of theſe three in this place. 1. Iohn. 2.

Three generall pointes of worldlie vanities.

8 And firſt to ambition or pride of life belongeth vaine-glorie: that is: a certaine diſordinate deſire to be vvel thought of, well ſpoken of, prayſed, and glorified of men: and that is as great a vanitie (though it be common in manie) as if a man ſhould runne vp and downe the ſtreetes after a feather, Vainglory.

flying in the aire: tossed hitherto & thither, with the blastes of infinite mens mouthes. For as this man might wearie out himselfe before he gate the thing which he followed, and yet when he had it, he had gotten but a feather: so a vainglorious man maie labour a good while before he attaine to the praise which he desireth; and vvhen he hath it, it is not worth three chips, beeing but the breath of a fewe mens mouthes, that altereth vpon euerie light occasion, and now maketh him great, now
Mat. 12. Iohn. 8. little, now nothing at all. Christ himself maie bee an example of this: vvho was tossed too and fro in the speech of men: some saide he was a Samaritan, and had the diuell: other saide he was a Prophet: others saide he could not be a Prophet, or of God, for that he kept not the sabboth daie: others asked if hee were not of God, howe he coulde doe so many miracles. So that there was a schisme or diuision among them, about the matter, as Saint Iohn affirmeth. Finally
Iohn. 7. they receiued him into Ierusalem with triumph of *Hosanna*, casting their apparel vnder his feet. But the Friday next
at. 21. Mar. 11. Mat. 27. Luc. 23. insuing, they cried *crucifige*, against him, and preferred the life of Barrabas a wicked murderer before him.

9 Now

9 Nowe my friende, if they delt thus with Christ, which was a better man than euer thou wilt be: & did more glorious miracles, than euer thou wilt doe, to purchase thee name and honour with the people: why dooest thou so labour, and heate thy selfe about this vanitie of vaineglorie? Why dooest thou cast thy trauelles into the winde of mens mouthes? Why doest thou put thy richest into the lips of mutable men, where euery flatterer maie rob thee of them? Hast thou no better a chest to locke them vppe in? Saint Paul was of another minde, when he saide: *I esteeme little to be iudged of you: or of the daie of man:* and hee had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the iudges giue it with him? If the blind man in the waie to Iericho, had depended of the liking and approbation of the goers by, hee had neuer reciued the benefit of his sight, for that they dissuaded him from running and crying so vehementlie after Christ. It is a miserable thing for a man to bee a windmille, which maketh no meale, but according as the blast endureth. If the gale bee strong, he surgeth about

1. Cor 4.

Luc. 18.

luſtily: but if the winde ſlacke, he relenteth preſently. So praiſe the vainglorious man, and yee make him run: if he feele not the gale blow, he is out of hart: he is like the Babilonians, who with a little
Dan. 3. ſweete muſicke, were made to adore any thing vvhatſoeuer.

10 The Scripture ſaith moſt truly: *As*
Prouer. 27. *ſiluer is tried in the fire by blowing to it, ſo is a manne tried in the mouth of him that praiſeth.* For as ſiluer, if it be good, taketh no hurt thereby: but if it bee euill, it goeth all into fume: ſo a vaine man, by praiſe and commendation. How many haue we ſeene puffed vp vvith mens praiſes, and almoſt put beſides themſelues, for ioy thereof: and yet aftervvard brought downe, vvith a contrary
Pſal. 9. vvinde, and driuen full neare to deſperation by contempt? Hovv many do we ſee daily (as the Prophet did in his dais) commended in their ſinnes, and bleſſed in their wickednes? Hovv many palpable and intollerable flatteries doe vve heare
Pſal. 140. both vſed & accepted daily, and no man
Pſal. 32. crieth vvith good king Dauid: *Avvay with this oile, and ointment of ſinners, let it not come vppon my heade?* Is not al this vanity? Is it not madneſſe, as the ſcripture calleth it? The glorious Angels in heauen ſeeke no honour vnto

them

themselues, but all vnto God: and thou poore woorme of the earth desirest to be glorified? The 24. elders in the Apocalips tooke of their crownes, & cast them at the feete of the lamb: & thou wouldst plucke fortie from the lamb to thy selfe, if thou couldst. O fond creature! Howe truely saith the Prophet, *Homo vanitati similis factus est*: A man is made like vnto vanitie. That is, like vnto his owne vanitie, as light as the very vanities themselues, which he followeth. And yet the wiseman more expressly: *In vanitate sua appenditur peccator*. The sinner is weied in his vanity. That is, by the vanity which he followeth, is seene how light & vaine a sinner is.

Apoc. 4.

Psal. 14.

Eccle. 33.

11 The second vanity that belongeth to ambition, is desire of worldly honor, dignity, and promotion. And this is a great matter in the sight of a worldlie man: this is a iewell of rare price, and worthy to be brought, euen with anie labour, trauell, or perill whatsoeuer. The loue of this letted the great men, that were christians in Iewry, from cõfessing of Christ openly. The loue of this letted Pilate from deliuering Iesus, according as in conscience he sawe he was bounde. The loue of this letted Agrippa, and Festus frõ making themselues Christians,

Worldly honour and promotion.

Iob. 11.

Iohn. 19.

Act. 26.

albeit they esteemed Paules doctrine to be true. The loue of this letteth infinite men daily from imbracing the meanes of their saluation. But, alas, these men doe not see the vanity here-
2.Cor.14. of. Saint Paul saith not without iust cause *Nolite esse pueri sensibus*: Bee you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, than of a rich iewell: and such is the painted dignity of this worlde, gotten with much labour, maintained with great expences, and lost with intollerable griefe and sorrowe. For better conceiuing whereof, ponder a little with thy selfe, gentle Reader: any state or dignity that thou wouldest desire: and thinke how many haue had that before thee. Remember howe they mounted vp, and how they descended downe againe: & imagine with thy selfe which was greater, either the ioie in getting, or the sorrowe in leesing it. Where are nowe all those Emperoures, those kings, those princes and prelates, which reioiced so much once, at their owne aduancement? Where are they nowe, I say, who talketh, or thinketh of them? Are they not forgotten, and cast into their graces long ago? And doe not men boldly walke ouer their heads now,

whose

whose faces might not be looked on without feare in this world? What then haue their dignities done them good?

12 It is a wonderfull thing to consider the vanitie of this worldlie honour. It is like a mans owne shadowe, which the more a manne runneth after, the more it flieth, and when he flieth from it, it followeth him againe: and the onely waie to catch it, is to fall downe to the ground vpon it. So we see, that those men which desire honour in this world, are now forgotten: & those which most fled from it, and cast themselues lowest of all men, by humilitie, are now most of all honoured: honored (I saie) most, euen by the world it selfe, whose enemies they were while they liued. For who is honoured more nowe, who is more commended and remembred, than S. Paule and his like, which so much despised worldlie honour in this life, according to the saying of the Prophet: *Thy friendes (O Lord) are too too much honoured?* Most vaine then is the pursuit of this worldlie honour and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voide of great daungers both in this life, and in the life to come, according to the saying of Scripture: *Most seuere*

The vanitie of worldlie honor.

Psal. 138.

iudgement shall be vsed vpon those that are ouer others: the meane man shal obtaine mercie: but the great and strong shall suffer torments stronglie.

Worldly nobilitie.

13 The third vanity that belongeth to ambition, or pride of life, is nobility of flesh and blood: a great pearle in the eie of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob wel vnderstood, when he wrote these wordes. *I saide vnto rottennesse, thou art my father, and to wormes you are my mother & sisters* He that wil behold the gentry of his auncestors, let him looke into their graues, and see whether Iob saith truely or no. True nobility was neuer begun, but by vertue: & therfore as it is a testimonie of vertue to the predecessors: so is it another of vertue vnto the successors. And he which holdeth the name thereof by discent, without vertue, is a meere monster, in respect of his ancestors, for that he breaketh the limites of the nature of nobility. Of which sort of men god saith by one Prophet: *They are made abominable euen as the things which they loue: their glory is from their nativitie, from the bellie, and from their conception.*

Iob. 17.

Ose. 9.

14 It is a miserable vanity to go beg credit of dead men, when as we deserue none

none our selues: to seeke vp olde titles of honour from our auncestors, we being vtterly vncapeable thereof, by our owne base maners & behauiour. Christ clearely confoundeth this vanity, when being descended himselfe of the greatest nobility that euer was in this world, and besides that, being also the sonne of GOD: yet called he himselfe ordinarily, the sonne of man: that is, the sonne of the Virgin Marie (for otherwise he was no sonne of man) and further than this also called himselfe a sheepehearde: which in the worlde is a name of contempt. He sought not vp this and that olde title of honour to furnish his stile withall, as our men doe. Neither when hee had to make a king first in Israell, did hee seeke out the ancientest blood: but tooke Saul of the basest tribe of all Israell: and after him Dauid the poorest sheepheard of all his brethren. And when he came into the world: he sought not out the noblest men to make princes of the earth, that is, to make Apostles: but took of the poorest & simplest, thereby to confound (as one of them saith) the fooliſh vanity of this world in making so great account of the preheminence of a little flesh and bloud in this life.

Mat.1.20. 24.26. Iohn.10.

1.Reg.9. 1.Reg.16.

Mat.5. Psalm.44. 1.Cor.1.

15 The

The vanitie of worldly wisedome. 1. Cor. 3.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlie wisedome: whereof the Apostle saieth: *The wisedome of this worlde is folly with God.* If it be folly, then great vanitie (no doubt) to delight so in it, as men doe. It is a strange thing to see, howe contrary the iudgementes of God are to the iudgement of men. The people of Israell would needes haue a king (as I haue saide) and they thought God woulde haue giuen them presently some great mighty prince to rule ouer them, but hee chose out a poore fellowe, that sought asses about the countrie. After that, when GOD would displace this man againe for his sinne, hee sent Samuel to annoint one of Isaie his sonnes: and beeing come to the house. Isaie brought foorth his eldest sonne Eliab, a lustie tall fellowe, thinking him indeede most fit to gouerne: but God answered: *Respect not his countenance, nor his talenesse of personage, for I haue reiected him: neither doe I iudge according to the countenaunce of man.* After that Isaie brought in his second sonne Abinadab, & after him Samma, and so the rest, vntill hee had shewed him seuen of his sons. All which being refused by Samuell, they marueiled, and said, there was

1. Reg. 2.

1. Reg. 16.

no

no moe left, but only a little red headed boy, that kept the sheepe, called Dauid, which Samuell caused to be sent for, and as soone as he came in sight, God saide to Samuell, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a king, they imagined presentlie, according to their worldly wisedome, that hee should be some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn beeing yet but carnall, seeing the Samaritanes contemptuously to refuse Christes disciples, sent to them, and knowing what Christ was, thought straight vvaie that hee must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying: *you knowe not of what spirite you are.* Luc. 9.

The Apostles preaching the crosse, and necessity of suffering, to the wise Gentiles and Philosophers, were thought presently fooles for their labours: Festus the Emperors lieutenant, hearing Paul speake so much of abandoning the world, and following Christ said, he was mad. Finally, this is the fashion of all worldly wisemen, to condemne the wisedome of Christ, & of his Saints. For so the holy Scripture 1. Cor. 1. Acts. 26.

repor-

reporteth of their owne confession, being now in place of torment, *Nos insensati vitam illorum æstimabamus insaniam.* We fond men, esteemed the liues of saints as madnes. Wherefore this is also great vanity (as I haue said) to make such account of worldly wisdome: which is not only folly, but also madnes, by testimony of the holy ghost himselfe.

Sap. 5.

17 Who coulde not thinke but that the wisemen of this world were the fittest to bee chosen to doe Christ seruice in his Church? Yet S. Paul saith: *Non multi sapientes, secundum carnem:* god hath not chosen many wisemen according to the flesh. Who would not thinke, but that a worldly wise mā might easily also make a wise Christian? Yet S. Paul saith no: except first he became a foole: *Stultus fiat, vt sit sapiens*: If any man seeme wise among you, let him become a foole, to the end he may be made wise. Vain then & of no account is the wisedome of this world, except it bee subiect to the wisedome of God.

1. Cor. 1.

2. Cor. 3.

The vanity of beauty. Pro. 31.

18 The 1. vanitie belonging to pride of life, is corporall beauty: whereof the wise man saith, *vaine is beauty, and deceiueable is the grace of countenaunce*. Whereof also Dauid vnderstoode properly, when he saith: *Turne away my eies (O Lord) that*

they

they beholde not vanitie. This is a singular great vanity, dangerous and deceitfull: but yet greatly esteemed of the children of men, whose propertie is, *To loue vanitie*, as the Prophet saith. Beauty is compared by holy men, to a painted snake, vvhich is faire vvithout, and full of deadfull poison within. If a man did consider what infinite ruines and destructions haue come by our light giuing credit thereunto, he would beware of it. And if he remembred what foule drosse lieth vnder a faire skinne: he would litle be in loue therewith, saieth one father. God hath imparted certaine sparkes of beautie vnto his creatures, thereby to drawe vs to the consideration and loue of his owne beautie, whereof the other is but a shadow: euen as a man finding a little issue of water, maie seeke out the fountaine thereby, or hapning vpon a small vaine of gold, may thereby come to the whole mine it selfe. But we like babes, delight our selues onely with the faire couer of the booke, and neuer doe consider vvhat is writen therein. In all faire creatures, that man doeth beholde, he ought to reade this, saith one father, that if God coulde make a peece of earth so faire and louelie, with imparting into it some litle

Psal. 118.

Psalm. 4.

A lesson to be read in the beautie of all creatures.

litle sparke of his beauty: how infinit fair is he himselfe, & how worthy of all loue & admiration. And how happie shall we be when we shal come to enioy his beutiful presence, whereof now al creatures doe take their beauty?

19 If we would exercise our selues in these maner of cogitations, we might easilie keepe our heartes pure and vnspotted before God, in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the Creator, but rest only in the externall appearance of a deceitfull face, letting goe the bridle to foule cogitations, and setting wilfullie on fire our owne concupiscences: hence it is, that infinite men doe perishe dailie by occasion of this fond vanitie. I call it fond, for that euerie childe maie discrie the deceit and vanity thereof. For take the fairest face in the woorlde, vvherevvith infinite fooliſh men fall in loue vppon the sight: and rase it ouer but with a litle scratch, and all the matter of loue is gone: let there come but an ague, and all this goodlie beautie is destroied: let the soule depart but one halfe houre from the bodie, and this louing face is vglie to looke on: let it lie but two daies in the graue, and those which

The vanity of beauty.

were

were so hote in loue with it before, will scarce abide to beholde it, or come near it. And if none of those thinges happen vnto it: yet quickely commeth on olde age, which riueleth the skin, draweth in the eies, setteth out the teeth, and so disfigureth the whole visage, as it becommeth more contemptible now, than it was beutifull and alluring before. And what then can be more vanity than this? What more madnesse, than either to take pride of it, if I see it in my selfe: or to indaunger my soule for it, if I see it in others?

The vanitie of apparell, Eccle. 11.

20 The sixte vanity belonging to pride of life, is the glory of fine apparell: against which the wise man saith: *In vestitu ne glorieris vnquam:* See thou neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this worlde. If Adam had neuer fallen, we had neuer vsed apparell: For that apparell was deuised to couer our shame of nakednesse, and other infirmities contracted by that fall. Wherefore we that take pride and glory in apparell, doe as much as if a begger shoulde glorie and take pride of the olde clouts that doe couer his sores. Saint Paul saide vnto a bishop: *If we haue wherewithall to couer* 1. Tim. 6.

couer our selues let vs bee content. And Christ touched deepely the daunger of nice apparell, when he commended so much Saint Iohn Baptist for his austere attire, adding for the contradictorie,
Mat.3.11. Luc.7. *Qui mollibus vestiuntur, in domibus regum sunt.* They which are apparelled in softe and delicate apparell, are in kings courts, In kinges courtes of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ,
Luc.16. *That he was apparelled in purple and silke.*

21 It is a wonderfull thing to consider the different proceeding of God and
Gen.3. the world herein: God was the first that euer made apparell in the worlde: and he made it for the most noble of all our ancestors, in paradise: and yet he made it but of beasts skinnes. And Saint Paule testifieth of the noblest saintes of the
Heb.11. olde testament, that they were couered onely with goates skins, and with haires of Camels. What vanitie is it then for vs, to be so curious in apparell, and to take such pride therein, as we doe? We rob & spoile all creatures almost in the world to couer our backs, and to adorne our bodies withall.

From one, we take this wooll: from ano-

another his skinne: from another his furre: and from some other, their verie excrementes, as the silke, which is nothing else, but the excrementes of woormes. Not content with this, we come to fishes, and doe begge of them certaine pearles to hang about vs. We goe downe into the grounde for golde and siluer: and turne vp the sandes of the sea for precious stones: & hauing borrowed all this of other creatures, wee iet vp and downe prouoking men to looke vpon vs, as if all this nowe were our owne. When the stone shineth vppon our finger, we shall seeme (forsooth) thereby to shine. When the siluer and silkes doe glitter vppon our backs we looke bigge, as if all that beuty came from vs. And so, as the Prophet saith we passe ouer our daies in vanitie, and doe not perceiue our owne extreme folly. Pal. 77.

The extreme vanity & pouerty of mã.

22 The second generall branch, which S. Iohn appointeth vnto the vanitie of this life, is concupiscence of the eies whereunto the auncient fathers haue referred all vanities of riches & wealth of the woorlde. Of this S. Paul writeth to Timothy, *Giue commãdent to the rich men of this worlde, not to bee high minded, nor to put hope in the vntraintie of their riches.* 1. Tim. 6.

Concupiscence of the eies.

The

The reason of which speech is vttered by the Scripture in an other place, when it saith, *Riches shal not profite a man in the daie of reuenge*. That is, at the daie of death and iudgement: vvhich thing the rich men of this world do cõfesse themselues, though too late, when they cry, *Diuitiarum iactantia quid nobis contulit?* What hath the brauerie of our riches profited vs? All which euidentlie declareth the great vanitye of worldlie riches, which can doe the possessour no good at all, when he hath most neede of their helpe. *Rich men haue slept their sleepe* (saith the Prophet) *and haue founde nothing in their handes*: that is, rich men haue passed ouer this life as men doe passe ouer a sleepe, imagining themselues to haue golden mountaines, and treasures? and when they awake, at the daie of their death, they finde themselues to haue nothing in their handes. In respect whereof, the Prophet Baruch asketh this question, *Where they are nowe, vvhich heaped togither golde and siluer, and which made no ende of their scraping togither?* And he aunswereth himselfe immediatlie, *Exterminati sunt, & ad inferos descenderunt*: They are nowe rooted out, and are gone downe vnto hell. To like effect saith

Pro.11.

Sap.5. The vanitie and peril of worldlie wealth. Psal.75.

Chap.3.

faith Saint Iames: *Now goe to you rich men weepe and houle in your miſeries, that come vppon you: your ruſt are rotten, & your gold and ſiluer is ruſty: & the riches thereof ſhalbe in teſtimonie againſt you: it ſhal feede on your fleſh as fire: you haue hoorded vp wrath for your ſelues in the laſt daie.* Iac. 5.

13 If wealth of this woorlde be not onelye ſo vaine, but alſo ſo perillous as heere is affirmed: vvhat vanity then is it for men to ſet their mindes vppon it as they doe? Saint Paul ſaith of himſelfe, that *Hee eſteemed it all but as dung.* And hee had great reaſon ſurelie to ſay ſo, ſeeing indeede they are but dung: that is, the verie excrementes of the earth, and found onlie in the moſt barren places thereof: as they can tell, which haue ſeene their mines. What a baſe matter is this then for a man to tie his loue vnto? God commaunded in the olde lawe, that whatſoeuer did goe with his breſt vppon the grounde, ſhoulde bee vnto vs in abhomination. Howe much more than a reaſonable man, that hath glewed his heart and ſoule vnto a peech of earth? *Wee came naked into this woorlde, and naked vve ſhall goe foorth againe*, ſaith Iob. The mill wheele ſtirreth much about, and beateth it ſelfe from day to daie: and yet at Phil. 3. Iob. 28. Leuit. 11. Cap. 1.

the

the yeares ende it is in the same place as it was in the beginning: so rich men let them toile and labour what they can, yet at their death must they bee as poore, as at the first daie wherein they were borne. *When the rich man dyeth* (saith Iob) *hee shall take nothing with him, but shall close vp his eies, and finde nothing. Powertie shall laie handes vppon him, and a tempest shall oppresse him in the night: a burning winde shall take him awaie, and a whirlewinde shall snatch him from his place: it shall rush vpon him, & shall not spare him, it shal bind his hands vpon him, & shal hisse ouer him. For thus is seeth his place whether he must goe.*

Iob. 27.

24 The Prophet Dauid likewise forewarneth vs of the same in these wordes, *Be not afraide when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glorie descende to the place whether he goeth: he shal passe into the progenies of his ancestors:* that is, he shal goe to the place where they are, who haue liued as they haue done, *& worlde without end he shall see no more light.*

25 All this and much more is spoken by the holy Ghost to signifie the daungerous vanitie of worldly wealth: and the follie of those men, who labour so much

much to procure the same, with eternall perill of their soules, as the Scripture assureth vs. If so many Physicians as I haue heere alleadged Scriptures, shoulde agree together, that such or such meates were venemous and perilsome: I thinke few would giue the aduenture to eat them, though otherwise in tast they appeared sweete and pleasant. How then commeth it to passe that so manie earnest admonitions of God himselfe cannot stay vs from the loue of this dangerous vanitie: *Nolite cor opponere*, saieth God by the Prophet: that is, Lay not your heart to the loue of riches. *Qui diligit aurum, non iustificabitur*, saieth the wise man: He that loueth gold, shall neuer be iustified. *I am angrie greatly vppon rich nations*, saith god by Zachary. Christ saith *Amen dico vobis, quia diues difficile intrabit in regnum celorum*. Truely I say vnto you, that a rich man shall hardly get into the kingdome of heauen. And againe, *Wo be vnto you rich men, for that you haue receiued your consolation in this life*. Finallie, Saint Paul saith generally of all & to all, *They vvhich will be rich, doe fall into temptation, & into the snare of the diuel, and into many vnprofitable & hurtfull desires, which doe drown men in all destruction & perdition.*

Psal.61. Eccle.31. Cap.1. Mat:19. Luc.6. 1.Tim.6.

26 Can any thing in the worlde be spoken more effectuallie, to dissuade from the loue or riches, than this? Must not heere nowe the couetous men either deny God, or contemne themselues in their owne consciences? Let them go and excuse themselues by the pretence of wife and children, as they are vvoont, saying, they meane nothing elsse but to prouide for their sufficiency. Doth Christ, or Saint Paul admit this excusation? Ought we so much to loue, wife or children, or other kindred, as to indaunger our soules for the same? What comfort may it be to an afflicted father in hell, to remember, that by his meanes, his wife and children doe liue wealthy in earth? All this is vanity, deare brother, and meete deceite of our spirituall enemies. For within one moment after we are dead, we shall care no more for wife, children, father, mother, or brother, in this matter, than we shall for a meere stranger: and one penny giuen in almes while we liued, for Gods sake, shall comforte vs more at that day, than thoulandes of poundes bestowed vpon our kin, for the naturall loue wee beare vnto our owne flesh and bloud: the which, I woulde to Christ worldly men did consider. And then

The pretence of wife and children refused.

then no (doubt) they would neuer take such care for kindred, as they do: especially vppon their death beddes: whence presentlie they are to depart to that place, where flesh and blood holdeth no more priuiledge, nor riches haue anie power to deliuer: but onely such, as were well bestowed in the seruice of God, or giuen to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of worldelie vanities is called by Saint Iohn, concupiscence of the flesh: vvhich contayneth all pleasures and carnall recreations: as banqueting, laughing, playing, & the like: wherewith our flesh is much delighted in this worlde. And albeit in this kinde, there is a certaine measure to be allowed vnto the Godly, for the conuenient maintenaunce of their health (as also in riches it is not to bee reprehended) yet, that all these woorldely solaces are not onely vaine, but also daungerous in that excesse and aboundance, as worldely men seeke and vse them, appeareth plainely by these words of Christ: *Woe be vnto you which* Iohn. 16
nowe laugh, for you shall weepe: Woe be vnto you that nowe liue in fill, and saciety for the time shall come vvhen you shall suf-

3 Of the vanitie of worldly pleasure.

fer hunger. And againe, in S. Iohns gospell, speaking to his Apostles, & by them to all other, he saith, *Yon weepe and pule: but the worlde shall reioice.* Making it a signe distinctiue betweene the good and the bad, that the one shall morne in this life, and the other reioice, & make themselues merry.

Iohn. 16.

Iob. 21. 28 The very same doth Iob confirme, both of the one, and the other sorte: for of worldlings he saith: *That they solace thē selues with all kinde of musicke, & doe passe ouer their daies in pleasure, and in a verie moment go downe into hell.* But of the Godly he saith of his owne person: *That they sigh before they eate their bread.* And in another place: *That they feare all their workes, knowing that God spareth not him which offendeth.* The reason whereof the wise man yet further expresseth, saying: *That the worke of good men are in the hands of God: and no man knoweth (by outwarde thinges) either loue or hatred at Gods hands: but al is kept vncertaine for the time to come.* And olde Tobias insinuateth, yet another cause, when he saith: *What ioy can I haue or receiue, seeing I sit here in darkenes?* Speaking literally of his corporall blindnesse, but yet leauing it also to be vnderstoode of spirituall and internall darkenesse.

Iob. 3.
Iob. 9.
Eccle. 9.
Tob. 5.

29 These

29 These are then the cauſes (beſide externall affliction vvhich God often ſendeth) vvhy the godlie do liue more ſad and fearefull in this life, than wicked men doe, according to the counſell of S. Paul: & why alſo they ſigh oftē & weepe as Iob & Chriſt do affirme: for that they remember often the iuſtice of God: their owne frailtie in ſinning: the ſecret iudgement of Gods predeſtination* vncertaine to vs: the vale of miſerie & deſolation wherein they liue here: vvhich made euen the Apoſtles to grone, as S. Paul [a] ſaith, though they had leſſe cauſe thereof than we. In reſpect whereof vve are willed to paſſe ouer this life in carefulnes, watchfulnes, fear, & trembling, & in reſpect whereof alſo, the wiſe man ſaith. [b] *It is better to goe to the houſe of ſorrow thā to the houſe of feaſting.* Again, *Where ſadnes is, there is the heart of wiſemen: but where mirth is, there is the hart of fooles.* Finally, in reſpect of this, the ſcripture ſaith *Beatus homo qui ſemper eſt pauidus.* Happie is the man vvhich alvvaies is feareful. Which is nothing elſe, but that vvhich the holy ghoſt commandeth euerie man by Micheas the Prophet: *Sollicitum ambulare cum Deo:* To walke carefull & diligent with God: thinking vpon his commaundements: how we keep and obſerue

Why good men are ſad in this life.
1. Cor. 2.
2. Cor. 7.
Phi. 2.
Iob. 3.
Iohn. 16.

B

* Calling & iuſtifiyng are very plaine & infalible tokens thereof Rom. 8. 30. And ſo far it is not vncertaine vnto the faithfull.

[a] Rom. 8. Epeſ. 4. Mat. 24. 2. Cor. 5. &7
[b] Eccl. 7. Prō. 28. Mich 6.

the same: how we resist, & mortifie our members vpon earth, & the like. Which cogitations if they might haue place with vs, woulde cut off a great deale of those worldelie pastimes vvherewith the careleſſe sort of sinners are ouerwhelmed: I mean of those good fellowships of eatings, drinkings, laughing, singinges, disputings, and other such vanities that distract vs most.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his nativity: at the resuscitation of Lazarus vpon Ierusalem, and vpon the Crosse. But he is neuer reade to haue laught in all his life. Hereof also is our owne natiuitie and death a signification, which being both in gods hāds are appointed vnto vs vvith sorrow and griefe, as we see. But the middle part thereof, that is, our life being left in our owne handes (by gods appointment) we passe it ouer with vaine delightes neuer thinking whence we came, nor whither we goe.

Ioh. 11. Luc. 19.

31 A vvise traueller passing by his inne, though hee see pleasaunt meates offered him: yet hee forbeareth vppon consideration of the price, and the iourney hee hath to make: and taketh in nothing, but so much as hee knoweth wel,

A similitude

well, howe to discharge the next morning at his departure: but a foole layeth handes on euery delicate baite that is presented to his sight, and playeth the prince for a night or two. But when it commeth to the reckoning, hee wisheth that hee had liued onely with bread and drinke, rather than to be so troubled as hee is for the payment. The custome of manie Churches yet is, to fast the euen of euerie feast, and then to make merry the next daie, that is vpon the festiuall daie it selfe: which may represent vnto vs, the abstinent life of good men in this worlde, and the mirth that they haue in the world to come. But the fashion of the worlde is contrarie, that is, to eat and drinke merily first at the tauerne, and after, to let the hoast bring in his reckoning. They eate, drinke, and laugh: and the hoast scoreth vp all in the meane space. And when the time commeth that they must pay, many an hart is sad, that was pleasãt before.

32 This the scripture affirmeth also of the pleasures of this vvoorlde: *Risus dolore miscebitur, & extrema gaudij luctus occupat*: laughter shall bee mingled with sorrowe, and mourning shall ensue at the hinder ende of mirth. The Diuell that plaieth the hoste in this worlde, and Prouer. 14.

wil serue you with what delight or pleasure you desire, writeth vp al in his book, and at the day of your departure that is, at your death, wil he bring the whole reckoning, and charge you with it al, & then shal follow that, vvhich God promiseth to worldelings by the Prophet Amos: *Your mirth shal be turned into mourning & lamentation.* Yea, and more than this, if you bee not able to discharge the reckoning, you may chance to hear that other dreadful sentence of Christ, in the Apoc. *Quantum in delicijs fuit, tantũ date illi tormentum:* looke how much he hath bin in his delightes so much torment do you laie on him.

Amos. 2. Tob. 2.

Apoc. 18.

33 Wherefore to conclude this point, and therewithal this first part, touching vanities: truely maie we saie with the Prophet Dauid of a worldely minded man: *Vniuersa vanitas omnis homo viuens:* The life of such men containeth all kinde of vanitie. That is, vanity in ambition: vanitie in riches: vanitie in pleasures: vanitie in all thinges vvhich they most esteeme. And therefore I maie vvell end with the words of God, by the Prophet Esaie: *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis:* Woe be vnto you, which doe draw wickednesse in the ropes of vanitie. These ropes

Psal. 38.

Esa. 59. The ropes of vaine glorie.

ropes are those vanities of vaineglorie, promotion, dignity, nobility, beauty, riches, delights, and other before touched which alwaies draw with them some iniquity and sinne. For which cause Dauid saith to God. *Thou hatest, O Lord, obseruers of superfluous vanities.* And for this cause the holy Ghost pronounceth generally of al men. *Beatus vir qui non respexit in vanitates, & insanias falsas.* Blessed is that mā, which hath not respected vanities, & the false madnesse of this worlde. Psalm. 3. Psalm. 9. 3.

34 Nowe come I then to the seconde part proposed in this Chapter: to shew howe this worlde, with the commodities thereof, are not onlie vanities, but also deceits, (as Christ termeth them) for that indeede they performe not vnto their followers, those idle vanities which they doe promise. Wherein the worlde may be compared to that wretched and vngratefull deceiuer Laban: who made poore Iacob to serue him seuen yeares for faire Rachell, and in the ende deceiued him vvith foule Lea. VVhat false promises doeth the woorlde make daily? To one it promiseth long life and health: and cutteth him off in the middest of his daies. To another it promiseth great wealth and promotion and after long seruice, perfourmeth

2. How worldly vanities are also deceits.

Matth. 13.

Gen. 29. False promises of the worlde.

no part thereof. To another it promiseth great honor by large expenses: but vnder hande it casteth him into contempt by beggery. To another it assureth great aduauncement by marriage: but yet neuer giueth him ability to come to his desire. Go you ouer the whole worlde: beholde countries: view prouinces: looke into Citties: harken at the doores and vvindowes of priuate houses, of Princes pallaces, of secret chambers: & you shall see and heare nothing, but lamentable complaintes: one, for that he hath lost: another, for that he hath not woone a thirde, for that hee is not satisfied: ten thousand, for that they are deceiued.

The false promise of renowne.

35 Can there be a greater deceit (for examples sake) than to promise renowne and memory, as the world doeth to her followers: & yet to forget them assoone as they are deade? Who doth remember nowe one of fortie thousande iolly fellowes in this worlde, Captaines, Souldiers, Counsellers, Dukes, Earles, Princes, Prelates, and Emperors, Kings, and Queenes, Lords, and Ladies? Who remembreth them, I saie? Who once thinketh or speaketh of them nowe? Hath not their memorie perished vvith their sounde, as the Prophet saith?

ſaith? Did not Iob promiſe truelie, that *Their remembrance ſhoulde bee as aſhes trodden vnder foote?* And Dauid, that *They ſhoulde bee as duſt blowen wich the vvinde?* Iob. 13. Pſalm. 1.

Diuerſe men there haue beene ere this, that haue beene verie mean in common account: and yet becauſe they haue laboured to be vnknowen to the worlde, therefore the rather the woorlde both remembreth and honoureth nowe the memorie of them. But many a king and Emperour haue ſtriued and laboured all their life to be known in the worlde, and yet are now forgotten. So that the woorlde is like in this point (as one ſaith) to a couetous and forgetfull hoſt, who if hee ſee his olde gueſt come by in beggarly eſtate, all his money beeing ſpent: he maketh ſemblance not to knowe him. And if the gueſt maruel there at, and ſaie that hee hath come often that way, and ſpent much mony in the houſe: the other anſwereth, it may be ſo, for there paſſe this waie ſo manie, as we vſe not to keepe account thereof. But what is the way to make this hoſt to remember you (ſaith this author) The waie is to vſe him ill as you paſſe by: beat him well, or doe ſome other notable iniurie vnto him, and he will remember you, as long as he liueth: and A compariſon.

manie times will talke of you, vvhen you are farre off from him.

What the deceits of the world are.

36 Infinit are deceits and dissimulations of the world. It seemeth goodly, fair, and gorgious in outward shew: but when it commeth to handling, it is nothing but a feather: when it commeth to fight, it is nothing but a shadow: when it commeth to weight, it is nothing but smoake when it commeth to opening, it is nothing but an Image of plaister woorke, full of olde rags and patches within. To knowe the miseries of the woorlde, you must goe a little out from it. For as they which walke in a mist do not see it so wel, as they which stande vppon an hil from it: so fareth it in discerning the woorlde: whose propertie, is to blinde them that come to it, to the ende they may not see their owne estate: euen as a rauen, first of all striketh out the poore sheepes eies, & so bringeth to passe, that shee may not see the way to escape from his tyrannie.

Asimilitude

37 After the world hath once bereft the woorldeling of his spirituall sight, that hee can iudge no longer, betweene good and euill: vanity, and verity: then it rocketh him a sleepe, at ease and pleasure: it bindeth him sweetelie: it deceiueth him pleasantly: it tormenteth him

in

in great peace and reſt: it hath a proud ſpirite ſtraight waies, to place him in the pinacle of greedy ambition, and Mat.4.
therehence, to ſhew him all the dignities and prefermentes of the woorlde: it hath twentie falſe merchauntes, to ſhewe him in the darke, the firſt and former endes, of faire and precious cloathes. (But he may not looke into the vvhole peeces, nor carrie them to the light.) It hath foure hundred falſe Prophets to flatter him, as Acab 3.Reg.22
had, vvhich muſt keepe him from the hearing of Micheas his councell: that is, from the remorſe of his owne conſcience, which telleth him trueth: it hath a thouſande cunning fiſhers, to laie before him pleaſaunt baites, but all furniſhed with daungerous hookes within: It hath infinite ſtrumpets of Babylon Apoc.17.
to offer him drinke in golden cuppes, but all mingled with moſt deadelie Iudith.
poiſon: it hath in euerie doore an alluring iahell, to intice men into the milke of pleaſures and delightes, but all haue their hammers and nailes in their handes, to murther him in the braine vvhen hee falleth a ſleepe. It hath in euerie corner a flattering Ioab, to imbrace vvith one arme, and 2.Reg.20
kill with the other. A falſe Iudas to Luc.22.

giue a kisse, and therewith to betray. Finally it hath all the deceites, all the dissimulations, all the flatteries, all the treasons that possiblie maie bee deuised. It hateth them, that loue it: deceiueth them, that trust it: afflicteth them, that serue it: reproacheth them, that honour it: damneth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to bee briefe in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the ende you shall find it a right Nabal: who after manie benefits receiued from Dauid, yet when Dauid came to haue
1. Reg. 25. neede of him, he answered, *Who is Dauid? Or who is the Sonne of Jsaie, that I shoulde knowe him?* Vppon great cause
Psalm. 4. then saide the Prophet Dauid? *O you children of men, howe long will you be so dull harted? Why doe you loue vanitie, and seeke after a lie?* He calleth the world not a liar, but a lie it selfe: for the exceeding great fraud and deceit, which it vseth.

3 lowe pleasures of the world are thornes. Psalm. 15. in 3.

28 The third name, or pouertie that Christ ascribeth vnto the pleasure and riches of the worlde, is, that they are thornes, of which S. Gregory writeth thus: Who euer should haue beleeued me, if I had called riches thornes, as

Christ

Christ heere doeth, seeing thornes doe pricke, and riches are so pleasant: And yet surely they are thornes, for that with the prickes of their carefull cogitations, they teare and make bloody the mindes of worldly men. By which woordes this holy father signifieth, that euen as a mans * naked bodie tossed and tumbled among manie thornes, can not but bee much rent and torne, and made bloodie with the prickes thereof; so a worldlie mans soule beaten with the cares and cogitations of this life, cannot but be vexed with restlesse pricking of the same, and vvounded also with many temptations of sinne, which doe occurre. This doeth Salomon (in the places before alleadged) signifie, when he doeth not onely call the riches and pleasures of this vvorlde [a] *Vanitie of vanities*, that is, the greatest vanity of all other vanities: but also *affliction of spirite*: giuing vs to vnderstande, that where these vanities are, and the loue of them once entred: there is [b] no more the peace of God, which passeth all vnderstanding: there is no longer rest, or quiet of minde: but warre of desires, vexation of thoughtes, tribulation of feares, pricking of cares, vnquietnesse of soule, which is indeede a most

B

* But the words of Christ, declare, that it is another thing that he did specially respect therein: that is, the choking or destroying of such corne, as was sowen among thē, and the vtter extinguishing or great hindering of all good motions of the spirite of God in all those that are worldly minded.

[a] Eccle. 1. 2. 3. 4.

[b] Philip. 4.

a most miserable and pittifull affliction of spirit.

A compari-son. 39 And the reason heereof is, that as a clocke can neuer stande still from running, so long as the peases doe hang thereat: so a woorldelie man, hauing infinite cares, cogitations, and anxieties hanging vppon his minde, as peases vppon the clocke, can neuer haue rest, or repose daie or night, but is enforced to beate her braines, when other men sleepe, for the compassing of those trifles: vvhere-with he is incumbered. Oh how many rich men in the vvoorlde doe feele to bee true, that I now saie? How many ambitious men doe prooue it daily, and yet wil not deliuer themselues out of the same?

Exod. 8. 40 Of all the plagues sent vnto AEgypt, that of the flies vvas one of the most troublesome, and fastidious. For they neuer suffered men to rest, but the more they vvere beaten off, the more they came vppon them. So of all the miseries and vexations, that God laieth vppon woorldlinges, that is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie: and cannot beate them off, by any meanes they can deuise,

uiſe. They ruſhe vppon them in the morning: ſo ſoone as they awake: they accompanie them in the daie: they forſake them not at night: they followe them to bedde: they let them from their ſleepe: they afflict them in their dreames: and finally, they are like to thoſe importune and vnmercifull tyrauntes, wihch GOD threatneth to wicked men, by Ieremie the Prophet, *Qui nocte ac die non dabunt requiem:* Which ſhall giue them no reſt either by day or night and the cauſe hereof which GOD alleadgeth in the ſame Chapter, is: *Quia abſtuli pacem meam a populo iſto (dicit Dominus) miſericordiam & miſerationes:* For that I haue taken awaie my peace from this kinde of people (ſaith God) I haue taken avvaie my mercie and commiſerations: a verie heauie ſentence to all them that lie vnder the yoke and bondage of theſe miſerable vanities. Ierem. 8

41 But yet the prophet Eſaie hath a much more terrible deſcription of theſe mens eſtate: *They put their truſt in things of nothing, and doe talke vanities: they conceiue labour, and bring foorth iniquitie: they breake the egges of ſerpentes, and vveaue the vvebbe of ſpiders: he that ſhall eat their egges,* Eſai. 59

ſhall

shall die: and that which is hatched thence, shall bee a cocatrice: their webbes shal not make cloath to couer them: for that their workes are vnprofitable: and the worke of iniquitie is in their handes. These are the wordes of Esaie, declaring vnto vs by most significant similitudes, how dangerous thornes the riches and pleasures of this world are. And first he saith: *They put their hope in things of no thing: and doe talke vanities:* to signifie that he meaneth of the vanities, and vaine men in this world: who commonly doe talke of the thinges which they loue best, and wherein they place their greatest affiance. Secondlie he saith: *They conceiue labour and bring foorth iniquitie.* Alluding heerein, to the childbirth of women, who first do conceiue in their wombe, and after a great deal of trauell, doe bring foorth their infant: so worldly men, after a great time of trauel and labour in vanities, doe bring foorth no other fruite, than sinne and iniquity. For this is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kinde of men: *Wo be vnto you which doe drawe iniquitie in the roper of vanitie.*

The explication of the words of Esay.

24 But yet to expresse this matter more forcible, he vseth two other simili-

similitudes, saying. *They breake the egs of serpents, and doe weaue the webs of spiders.* Signifying by the one, the vanitie of these worldly cares: & by the other, the daunger thereof. The spider we see taketh great paines & labour manie daies together, to weaue her selfe a web: and in the ende, when all is done, commeth a puffe of vvinde, or some other little matter, and breaketh all in pieces. Euen as he in the gospel, which had take great trauell and care in heaping riches together, in plucking down his old barnes, building vppe of newe, and when hee was come to saie to his soule, *Nowe bee merry:* that night his soule was taken frō him, and all his labour lost. Therefore Esaie saith in this place, that *The webbes of these weauers shall not make them cloth to couer them withall: for that their workes are vnprofitable.* Luc. 12.

43 The other comparison containeth matter of great danger and feare. For as the birde that sitteth vppon the egs of serpentes, by breaking and hatching them, bringeth forth a perilous brood to her owne destruction: so those that sit abroode vppon these vanities of the woorlde (saieth Esaie) doe hatch at last their owne destruction. The reason whereof is, as hee saieth, *For that the*

the worke of iniquitie is in their hand. Still harping vppon this stringe, that a man cannot loue and followe these vanities, or intangle himselfe vvith their ropes (as his phrase is) but that he must indeede drawe on much iniquitie therewith: that is, he must mingle much sin and offence of GOD with the same: which effect of sinne, because it killeth the soule, that consenteth vnto it, therefore Esaie compareth it vnto the broode of serpentes, that killeth the birde vvhich bringeth them foorth to the worlde. And finally, Moses vseth the like similitudes, when he saieth of vaine and wicked men, *Their vineyarde is the vineyarde of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is gall of dragons and the poison of cocatrices vncureable.* By which dreadfull and lothsome comparisons, he would giue vs to vnderstande that the sweete pleasures of this world are indeede deceits: and wil proue themselues one day most bitter and daungerous.

Deut. 32.

4 The fourth part, howe the world is miserie.

44 The fourth point that wee haue to consider, is, how this worde, *ærumnæ*, that is, miserie and calamitie, maie bee verified of the worlde, and the felicitie thereof. Which thing though it maie ap-

appeare ſufficiently by that which hath beene ſaide before: yet will I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among manie miſeries which I might here recount, one of the greateſt is the breuity and vncertainety of al worldly proſperitie. Oh how great a miſerie is this vnto a worldly man, that woulde haue his pleaſures conſtant and perpetuall? *O death how bitter is thy remembrance* (ſaith the wiſe man) *vnto a man that hath peace in his riches?* Wee haue ſeene many men aduaunced, and not indured two monethes in their proſperitie: wee haue hearde of diuerſe married in great ioie, and haue not liued ſixe daies in their felicitie: wee haue readde of ſtrange matters in this kinde: and wee ſee with our eies no few examples dailie. What a griefe was it (thinke you) to Alexander the Greate, that hauing ſubdued in twelue yeares the moſt parte of all the woorlde, ſhoulde bee then inforced to die, when he was moſt deſirous to liue: and vvhen hee was to take moſt ioye and comfort of his victories? What a ſorrow was it to the rich man in the goſpell, to heare vppon the ſudden, *Hac nocte:* euen this night thou muſt die? Brevitie. Eccle. 14. 1. Mach. 1. Luc. 12.

What

What a miſerie vvill this bee to manie woorldlinges, when it commeth, who nowe build pallaces, purchaſe landes, heape vppe riches, procure dignities, make marriages, ioine kindreds, as though there vvere neuer an ende of theſe matters? What a dolefull daie will this be to them (I ſaie) when they muſt forgoe all theſe thinges vvhich they ſo much loue? When they muſt bee turned off, as princes mules are wont to be, at their iournies ende: that is, their treaſure taken from them, and their gaulde backes onelye leſte vnto themſelues? For as we ſee theſe mules of princes goe all the daie long, loaden vvith treaſure, and couered with faire cloathes, but at night ſhaken off into a ſorrie ſtable, much bruſed and gauled vvith the carriage of thoſe treaſures ſo rich men that paſſe thorough this world, loaden with gold, and ſiluer, and doe gaule greaelie their ſoules in carriage thereof, are deſpoiled of their burden at the daie of death, and are turned of, vvith their wounded conſciences, to the lothſome ſtable of hell and damnation.

A compariſon.

Diſcontentment.

45 Another miſerie ioyned to the proſperitie of this woorlde, is the grieuous counterpoize of diſcontentmentes, that euery

euery woorldely pleasure hath with it. Runne ouer euerie pleasure in this life, and see what sawce it hath adioined. Aske them that haue had most proofe thereof, whether they remaine contented or no? The possession of riches is accompanied vvith so manye feares, and cares, as hath beene shewed: the aduauncement of honours is subiect to all miserable seruitude that maie bee deuised: the * pleasure of the flesh, though it be lawfull and honest, yet is it called by * Saint Paul, *Tribulation of the flesh*: but if it be with sin, ten thousand times more is it enuironed with al kinde of miseries.

* It selfe is not so called, but it is said, that those that marie, should haue tribulation in the flesh: which is in respect of the cares & molestatiõs that commonly hang or specially at that time as the case stood with them on the married estate * 1. Corint. 7. 28.

46 Who can reckon vp the calamities of our body? So manie diseases, so manie infirmities, so many * mischances, so many dangers? who can tell the passions of our minde that doe afflict vs novve with anger, now with sorrow: now vvith enuy: now with furie? Who can recount the aduersities, and miseries that come

* Whereas chance and fortune are vied of vs in much like sense though the sense and meaning of those that

are instructed in the faith be good, referring all to the prouidence of God: yet seeing that Saint Augustine long since was sorrie that hee had so much vsed such woordes, as appeareth Peter. 1. Cap. it were good that wee also shoulde more warilie decline such wordes as others haue so prophaned lie abused And better were it a great deale to saie, that such things are of the hand of God.

by

Of goods. by our good? Who can number the hurts and discontentations, that daily insue vpon vs, from our neighbours? One calleth vs in lavve for our goods: another pursueth vs for our life: a third, by slander impugning our good name: one afflicteth vs by hatred another by enuie, another by flatterie, another by deceite, another by reuenge, another by falle witnesse, another by open armes. There are not so manie daies nor houres in our liues, as there are miseries and contrarieties in the same. And further than this, the euill hath this prerogatiue aboue the good, in our life: and one defect onelie ouerwhelmeth and drowneth a great number of good thinges togither: as if a man had al the felicities heaped togither, vvhich this woorlde coulde yeelde, and yet had but one tooth out of tune: all the other pleasures would not make him merrie. Hereof you haue a cleare example in a man chiefe counseller of King Assuerus: who for that Mardocheus the Iew did not rise to him when he went by, nor did honour him, as other men did: he saide to his wife and frendes, that al his other felicities were nothing in respect of this one affliction.

Of neighbours.

Hester. 5.

47 Adde now to this miserie of darck-

nesse

neſſe and blindeneſſe wherein worldlie men liue (as in part I haue touched before) moſt fitly prefigured by the palpable darckenes of Egypt, wherein no man coulde ſee his neighbour, no man coulde ſee his hande, none coulde ſee his woorke, no man coulde ſee his way: ſuch is the darckeneſſe wherein worldely men walke. *They haue eies but they ſee not*, ſaieth Chriſt: that is, though they haue eies to ſee the matters of this vvorlde, yet they are blinde, for that they ſee not the thinges they ſhoulde ſee indeede. *The children of this worlde are vviſer in their generation, than the children of light.* But that is onely in matters of this worlde, in matters of darckeneſſe, nor in matters of light, vvhereof they are noe children: *For that the carnall man vnderſtandeth not the thinges that are of God.* Walke ouer the world, and you ſhall finde men as ſharpe eied as Eagles in thinges of the earth: but the ſame men as blinde as beetles in matters of heauen. Thereof enſue thoſe lamentable effectes, that wee ſee daily of mans lawes ſo carefullie reſpected, and Gods commaundementes ſo contemptouſlie reiected: of earthlie goods ſought for, and heauenlie goods

The miſerie of blindnes. Exod. 10. Matth. 13. Luc. 16. 1. Cor. 2.

not

not thought vppon: of so much trauell taken for the body, & so little care vsed for the soule. Finally, if you will see in what great blindnes the world doth liue remember that Saint Paul comming
Actes. 9. from a worldling to he a good christian had scales taken from his eies by Ananias: which couered his sight before, when hee was in his pride and ruffe of the world.

Temptatiõs & dangers. 48 Beside all these miseries, there is yet another miserie, greater in some respect than the former: and that is, the infinite number of temptations, of snares, of intisements in the worlde, whereby men are drawen to perdition daily. Athanasius writeth of Saint
Athan. in vita Antonij. Anthonie the hermite, that God reuealed vnto him, one daie, the state of the worlde, and he saw it all hanged full of nets in euerie corner, and diuels sitting by to watch the same. The Prophet Dauid to signifie the verie
Psalme. 10. same thing, that is, the infinite multitude of snares in this world, saieth, *God shall raine snares vppon sinners*. That is, God shall permit wicked men to fall into snares: which are as plentifull in the world, as are the drops of raine vvhich fall downe from heauen. Euery thing almost is a deadly snare, vnto a carnall

and

and looſe harted man. Euery ſight that he ſeeth: euery word that he heareth: euery thought that hee conceiueth: his youth, his age, his friendes, his enemies, his honor, his diſgrace, his riches, his pouerty, his company keeping, his proſperity, his aduerſity, his meat that he eateth, his apparell that he weareth, all are ſnares to draw him to deſtruction, that is not watchfull.

49 Of this then, and of the blindeneſſe declared before, doeth follow the laſt, and greateſt miſery of all, which can be in this life: & that is, the facility wherby worldely men doe run into ſinne. For truely, ſaieth the Scripture, *Miſeros facit populos peccatum:* Sinne is the thing that maketh people miſerable. And yet, how eaſily men of the worlde doe commit ſin, and how liitle ſcruple, they make of the matter. Iob ſignifieth, when talking of ſuch a man, he ſaith. *Bibit quaſi aquam iniquitatem:* He ſuppeth vppe ſinne, as it were water. That is, with as great facility, cuſtome and eaſe, paſſeth he downe any kinde of ſinne, that is offered him, as a man drincketh water, when he is a thirſt. He that will not beleeue the ſaying of Iob, lette him prooue a little, by his owne experience whether the matter bee ſo or no: let

Facility of ſinning.

Pro. 14.

Iob. 15.

him walke out into the ſtreetes, beholde the doings of men, view their behauiour, conſider what is done in ſhops, in hals, in conſiſtories, in iudgement ſeates, in pallaces, and in common meeting places abroade: what lying, what ſlaundering, what deceiuing there is. He ſhall finde, that of al things, wherof men take any account, nothing is ſo little acounted of as to ſin: he ſhall ſee iuſtice ſolde, verity wreſted, ſhame loſt, & equitie deſpiſed. He ſhal ſee the innocent condemned: the guilty deliuered, the wicked aduaunced, the vertuous oppreſſed. He ſhall ſee many theeues floriſh, many vſurers beare great ſway, many murtherers and extortioners reuerenced & honored, many fooles put in authority, and diuers which haue nothing in them but the forme of men, by reaſon of mony, to be placed in great dignities for the gouernment of others. He ſhall heare at euery mans mouth almoſt vanity, pride, detraction, enuy: deceite, diſſimulation, wantonneſſe, diſſolution, lying, ſwearing, periurie, and blaſpheming. Finally, he ſhal ſee the moſt part of men, to gouerne themſelues abſolutely, euen as beaſtes doe, by the motion of their paſſions, not by the lawe of iuſtice, reaſon, religion, or vertue.

The finfull ſtate of the world.

50 Of this doth insue the fift point that Christ toucheth in this parable, and which I promised here to handle: to wit, that the loue of this worlde choketh vp, & strangleth euery man whom it possesseth, from all celestiall and spirituall life: for that it filleth him vvith a plaine contrarie spirite, to the spirite of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius:* If anie man hath not the spirit of Christ, this follow belongeth not vnto him. Now, hovv contrarie the spirite of Christ, and the spirite of the worlde is, maie appeare by the fruites of Christes spirite reckoned vp by S. Paule vnto the Galat. To wit, *Charitie*, which is the roote and mother of all good workes: *Joie*, in seruing God: *Peace*, or tranquillitie of minde in the stormes of this worlde: *Patience*, in aduersitie: *Longanimitie*, in expecting our rewarde: *Bonitie*, in hurting no man: *Benignitie*, in sweete behauiour: *Gentlenes* in occasion giuen of anger: *Faithfulnes*, in performing our promises: *Modestie*, without arrogancie: *Continencie*, from all kinde of wickednes: *Chastitie*, in conserving a pure minde in a cleare & vnspotted bodie. *Against these men* (saith Sainte Paule) *there is no lawe*. And in the very same chap. hee expresseth the spirite of

5 The fift part of this chapter.

Rom. 8.

Galath. 5. The effects of the spirit of Christ.

Gal. 6. The effects of the spirit of this worlde

the world by the contrarie effectes, saying: *The workes of flesh are manifest, which are fornication vncleanenesse, wantonnesse, lechery, idolatrie, poysoninges, enmities, contentions, emulations, wrath, strife, dissention, sectes, enuie, murder, drunkennesse, gluttonie and the like: of which I foretell you, as I haue tolde you before, that those men which doe such things, shal neuer obtaine the kingdome of heauen.*

The rules of saint Paule to knowe our spirit.

51 Here now maie euerie one iudge of the spirite of the worlde, and the spirit of Christ, and (applying it to himself) maie coniecture whether hee holdeth of the one or of the other. Saint Paul giueth two prettie short rules in the verie same place to trie the same. The first is, *They which are of Christ, haue crucified their flesh vvith the vices and concupiscences therof.* That is, they haue so mortified their owne bodies, as they striue against all the vices and sins repeated before: and yeelde not to serue the concupiscences or temptations thereof. The second rule is: *If wee liue in spirite, then let vs vvalke in spirite.* That is, our walking & behauiour is a signe whether wee be aliue or dead. For if our walking bee spirituall, such as I haue declared before by those fruites thereof, then doe we liue and haue life in spirite:

Gal. 5.

rit: but if our works be carnal, ſuch as S. Paul now hath deſcribed: thē are we carnal and dead in ſpirit, neither haue we anie thing to do with Chriſt, or portion in the kingdome of heauen. And for that al the world is ful of thoſe carnal works, and bringeth foorth no fruits indeed of Chriſts ſpirit, nor permitteth them to growe vp or proſper within her, thence it is, that the ſcripture alwaies putteth Chriſt, and the world for oppoſite and open enemies. Chriſt and the world enemies.

52 Chriſt himſelfe ſaith: that *The world cannot receiue the ſpirit of trueth.* And againe, in the ſame Euangeliſt he ſaith that *Neither hee, nor anie of his are of the worlde, though they liue in the woorlde.* And yet further in his moſt vehement praier vnto his father, *Pater iuſte, mundus te non cognouit*: Iuſt father, the world hath not knowne thee. For which cauſe S. Iohn writeth: *If anie man loue the woorlde, the loue of the father is not in him.* And yet further Saint Iames, that *Whoſoeuer deſireth but to bee frende of this woorlde, is thereby made an enemie to God.* What wil vworldly men ſay to this? Saint Paule affirmeth plainelie, That this world is to be damned. And Chriſt inſinuateth the ſame in S. Iohns Goſpell, but moſt of all, in that wonderfull facte

Iohn. 14.
Iohn. 15. 18
Iohn. 17.
Iohn. 2.
Iacob. 4.
1. Cor. 11.
Iohn. 12.

of his, when praying to his father, for other matters, hee excepteth the worlde by name. *Non pro mundo rogo*, saith he: I doe not aske mercy, and pardon for the worlde, but for those which
Ioh.17. thou hast giuen mee out of the worlde.
Luc.23. Oh what a dreadfull exception is this, made by the Sauiour of the worlde, by the lambe, that taketh away all sins, by him that asketh pardon, euen for his tormentours and crucifiers, to except now the worlde by name from his mercy! Oh that worldlie men woulde consider but this one point onely: they would not (I thinke) liue so void of fear as they doe.

53 Can any man maruell now why S. Paul crieth so carefully to vs: *Nolite conformari huic seculo*: Conforme not your selues to this worlde? And againe:
Rom.12. Titus.2. *That we should renounce vtterlie all worldly desires?* Can any maruell why Saint Iohn which vvas most priuie, aboue all others, to Christes holy meaning herein, saith to vs in such earnest sort: *Nolite diligere mundum, neq; ea quæ in mundo*
1.Iohn.2. *sunt*: Doe not loue the worlde, nor any thing that is in the worlde. If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great paines (as are before rehearsed) of the enmity

enmity of God & eternall damnation: what shal become of those men that doe not only conforme themselues vnto it, & the vanities thereof, but also do follow it seeke after it: rest in it: & doe bestowe all their labours, and trauels vpon it?

54 If you aske me the cause why Christ so hateth and abhorreth this worlde: S. Iohn telleth you: *Quia mundus totus in maligno positus est*: For that all the whole world is set on naughtinesse: for that it hath a spirite contrarie to the spirit of Christ, as hath bin shewed: for that it teacheth pride, vaine glorie, ambition, enuie, reuenge, malice, with pleasures of the flesh, and al kinde of vanities: and Christ on the contrary side humilitie, meekenesse, pardoning of enemies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures: for that it persecuteth the good; and aduaunceth the euill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ when he knocketh, and strangleth the heart that once it possesseth. Why Christ hateth the world. 1. Iohn. 5. Apoc. 3.

55 Wherefore to conclude this part, seeing this woorlde is such a thing as it is: so vaine, so deceitfull, so trouble- A description of the world.

some, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of hel: seeing it is, as one father saieth, an Arke of trauell, a schoole of vanities, a feare of deceipt, a laberinth of errour, seeing it is nothing else but a barren wildernesse, a stony fielde, a dirty stie, a tempestuous Sea: seeing it is a groue full of thornes, a medowe full of scorpions, a flourishing garden without fruit, a caue ful of poisoned and deadly basilisks: seeing it is finally (as I haue shewed) a fountaine of miseries, a riuer of teares, a feined fable, a delectable frensie: seeing (as Saint Austen saieth) the ioie of this worlde hath nothing else but false delight, true asperity, certaine sorrowe, vncertaine pleasures, trauelsome labor, fearfull rest, grieuous misery, vaine hope of felicity: seeing it hath nothing in it, as S. Chrysostome saieth, but teares, shame, repentance, reproach, sadnesse, negligence, labours, terrours, sickenesse, sin and death it selfe: seeing the worlds repose is full of Anguishe, his securitie, without foundation, his feare vvithout cause, his trauelles without fruite, his sorrow without profite, his desires without successe, his hope vvithout reward, his mirth without continuance

ug. ep. 39.

om. 32. ad op. Antioc.

his

his miseries with out remedies: seeing these and a thousand euils more are in it, and no one good thing can bee had from it: who will be deceiued with this visarde, or allured with this vanitie hereafter? Who will be staied from the noble seruice of GOD by the loue of so fond a trifle as is this world? And this, to a reasonable man maie bee sufficient to declare the insufficiencie of this third impediment.

56 But yet for the satisfiyng of my promise in the beginning of this Chapter, I haue to adde a woorde or two in this place, how we may auoide the dãger of this world, and also vse it vnto our gaine and commoditie. And for the first, to auoide the daungers, seeing there are so manie snares and traps, as haue beene declared: there is no other vvay but onlie to vse the refuge of birdes, in auoiding the daungerous snares of fowlers: that is, to mount vp into the aire, and so to flie ouer them all: *Frustra iacitur rete ante oculos pennatorum*, saith the wise man: that is, The net is laide in vaine before the eies of such as haue vvinges and can flie. The spies of Iericho, though manie snares were laide for them by their enemies: yet they escaped all, for that they walked by hilles, saith the

The last part of this Chapter. how we maie auoide the euil of the world.

Prou. 1.

...omil. 1. in ...oluc.

B

*Though the matter be good: yet hardly doth it stād by these places.

Scripture vvhereunto Origen alluding saith, that there is no way to auoid the daungers of this worlde: *but to walke vpon hils, & to imitate Dauid, that said: *Leuaui oculos meos ad montes, vnde veniet auxilium mihi:* I lifted vp mine eies vnto the hils, whence al mine aide and assistaunce came, for auoiding the snarges of this world. And then shall we say with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantium:* Our soule is deliuered as a sparrowe from the snares of the foulers. We must say with Saint Paul, *Our conversion is in heauen*. And then shall wee little feare al these deceites, and dangers vpon earth. For as the fouler hath no hope to catch the bird, except he cā allure her to pitch and come down by some means: so hath the Diuell no waie to intangle vs, but to saie as he did to Christ: *Mitte te deorsum:* Throw thy selfe downe: that is, pitch down vpon the baites which I haue laid: eat and deuour them: enamour thy selfe with them, tie thine appetite vnto them, and the like.

...Psal. 110. ...Psal. 123. ...Psal. 22. ...Mat 4.

57 Which grosse and open temptation hee that vvill auoide by contemning the allurement of these baites: by flying ouer them: by placing his loue & cogitations in the mountaines of heauenly

uenly ioies and eternity: hee ſhall eaſily eſcape al dangers and perils. King Dauid was paſt them all, when he ſaide to God: *What is there for me in heauen, or what doe I deſire beſides thee vpon earth? My fleſh and my heart haue fainted for deſire of thee. Thou art the God of my heart, & my portion, O Lord, for euer.* Pſal. 72.

58 Saint Paul alſo was paſt ouer theſe dangers, when he ſaid: that *Now he was crucified to the world, and the world vnto him:* and that *Hee eſteemed all the wealth of this world as meere doung:* and that albeit he liued in fleſh, yet liued he not according to the fleſh. Which glorious example if we follow, in contemning and deſpiſing the vanities of this world, and fixing our mindes in the noble riches of gods kingdome to come: the ſnares of the Diuell would preuaile nothing at all againſt vs in this life. Galat. 6. Phil. 3. 2. Cor. 1.

59 Touching the ſecond point, howe to vſe the riches and commodities of this woorlde to our aduantage: Chriſt hath laide downe plainely the meanes: *Facite vobis amicos de Mammone iniquitatis:* Make vnto you friendes of the riches of iniquitie. The rich glutton might haue eſcaped his tormentes, and haue made himſelfe an happie man by helpe of worldly vvealth, if he How to vſe worldlie wealth to our aduantage. Luc. 16. Luc. 16.

would

would: and so might many a thousand which nowe liue, and will go to hell for the same. O that men would take warning, and be wise, whiles they haue time. Saint Paul saith, *Deceiue not your selues: looke vvhat a man soweth, and that shal he reape*: What a plentifull haruest then might rich men prouide themselues, if they woulde: vvhich haue such store of seede, and so much grounde offered them daily to sowe it in? VVhy doe they not remember that sweete haruest song? *Come yee blessed of my Father, enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirsty, & you gaue me to drincke: I vvas naked, and you apparelled me.* Or if they doe not care for this: why doe they not feare at least the blacke *Sanctus* that must be chanted to them for the contrary. *Agite nunc diuites, plorate, vlulãtates in miseriis vestris, quæ aduenient vobis*: Go to now you rich men. weepe & houle in your miseries that shal come vpon you.

Gal.4. 2.Cor.9. Mat.25. Iac.5.1.

60 The holie Father Iohn Damascen reporteth a parable of Barlaam the hermite, to our purpose. There was (saith he) a certaine citie, or common wealth which vsed to chuse themselues a King from among the poorest sort of the people, & to aduance him to great honour, wealth,

Dama. in ist. Barlaã Iosaphat. p.1. parable.

wealth, and pleaſures for a time: but af-
ter a while, when they were wearie of
him, their faſhiō was to riſe againſt him,
and to diſpoile him of all his felicity, yea
the very clothes off his backe, and ſo to
banniſh him naked into an Iſlade of a
farre countrie: where bringing nothing
with him, hee would liue in great miſe-
ry, and be put to great ſlauerie for euer.
VVhich practiſe one king at a certaine
time conſidering, by good aduiſe (for
all the other, though they knewé that
faſhion, yet through negligence & plea-
ſures of their preſent felicity, cared not
for it) tooke reſolute order vvith him-
ſelfe, how to preuent this miſerie: which
was by this meanes: He ſaued euery daie
great ſums of money from his ſuperflui-
ties and idle expences, and ſo ſecretly
made ouer before hand a great trea-
ſure into that Iſlande, vvhereunto hee
was in daunger daily to bee ſent. And
when the time came that indeede they
deſpoſed him from his kingdome, and
turned him awaie naked, as they had
done the other before: hee went to the
Iſland with ioy and confidence, where his
treaſure lay, and was receiued there with
exceeding great triumph, & placed pre-
ſently in greater glorie than euer he was
before.

61 This

The application of this parable.

61 This parable (drawing somewhat neare to that which Christ put of the euill stewarde) teacheth as much as at this present needes to bee saide in this point. For the citie or common weelth is this present worlde, which aduanceth to authority poore men: that is such as come naked into this life, and vpon the sudden when they looke least for it, doth it pul them down againe, & turneth thē, naked into their graues, and so sendeth them into another world, where bringing no treasure with them, they are like to finde little fauour, and rather eternall miserie. The wise king that preuented this calamity, is hee, which in this life (according to the counsell of Christ) doeth seeke to lay vp treasure in heauen ahainst the day of his death, when hee must bee baished hence naked, as all the princes of that citty were: at which time if their good deedes doe followe them, as God promiseth, then shall they be happy men, and placed in much more glorie, then euer this world was able to giue them, But if they come without oile in their lampes; then is there nothing for them to expecte, but *Nescio vos:* I know you not. And when they are knowen: *Ite maledicti in ignem æternum:* Go you accursed into fire euerlasting.

luc. 22.

poc. 14. at. 25.

at. 25.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is, too much presuming of the mercy of God.

THere are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alleadge any of the saide impediments before: but haue a shorter waie for al, and more plausible, as it seemeth to them, and that is, to laie the whole matter vpō the back of Christ himselfe, and to answere whatsoeuer you can saie against them, vvith this only sētence: *God is mercifull*. Of these men maie Christ complain with the Prophet saying, *Supra dorsum meum fabricauerunt peccatores, prolongaverunt iniquitatem;* Psal. 128. Sinners haue built vpon my backe, they haue prolongeh their iniquities. By which words we may account our selues charged, that prolonging of iniquitie in hope of Gods mercie, is to builde our sinnes on his backe. But what followeth? Will god beare it? No verily: for the next wordes insuing are * *Dominus iustus concidet ceruices peccatorum*: God is iust, he will cut in sunder the neckes of sinners. Heere are two cooling cardes, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie, for that God is mercifull? Remember also that he is iust, saieth the Prhphet.

Building o gods back

E

* Though stād not the natur sense of th place, ye it that in fect which rebuked, Rom. 6.

Are

Are ye gotten vp vpon the backe of God to make your nest of sinne there? Take heede: for he wil fetch you down againe & breake your necke downward, except ye repēt: for that indeed there is no one thing which may be so iniurious to God, as to make him the foūdation of our sinful life, which lost his own life for the extinguishing of sin.

How God is both merciful and iust.

2 But you will saie: And is not God then merciful? Yes truely (dear brother) he is most merciful, and there is neither ende, nor measure of his mercie. He is euen mercie it selfe: it is his nature and essence: and he can no more leaue to be mercifull, then he can leaue to bee God. But yet (as the Prophet heere saith) hee is iust also. We must not so remember his mercie, as wee forget his iustice. *Dulcis & rectus Dominus:* Our Lord is sweete, but yet vpright and iust too, saith Dauid: and in the same place: *All the waies of the Lord are mercy and trueth*: Which woordes holy Barnard expounding in a certaine sermon of his, saith thus: There be two feete of the Lorde, whereby hee walketh his waies: that is, mercie and trueth: and God fasteneth both these feete vpon the hearts of them, which turne vnto him: and euery sinner that wil truely conuert him.

Psal. 24. rm 32. tuorum. he two et of god.

himselfe, must lay hande fast on both theſe feete. For if he ſhould lay hands on mercy onely, letting paſſe truth and iuſtice: hee woulde periſh by preſumption. And on the other ſide, if he ſhould apprehend iuſtice onely, without mercy, hee woulde periſh by deſperation. To the ende therefore that hee may bee ſaued, he muſt humbly fall downe and kiſſe both theſe feete: that in reſpecte of Gods iuſtice hee maie retaine feare: and in reſpect of his mercy, hee maie conceiue hope. And in another place: Happie is that ſoule, vppon vvhich our Lord Ieſus Chriſt hath placed both his feete: I will not ſing vnto thee iudgement alone, nor yet mercy alone (my GOD) but I vvill ſing vnto thee, with the Prophet Dauid, mercy & iudgment ioyned together. And I vvill neuer forgette theſe iuſtifications of thine.

Serm. 6. in Cant.

Pſalme. 101.

Pſalme. 148.

3 Saint Auſten handleth this point moſt excellently in diuers places of his works. Let thé mark, ſaith he, which loue ſo much mercy & gentlenes in our Lord: let them marke, I ſay, and feare alſo his trueth. For as the Prophet ſaith, God is both ſweete & iuſt. Doeſt thou loue that he is ſweete? Feare alſo that he is iuſt. As a ſweete Lord, he ſaide, *I haue holde*

Tract. 33. in Iohan.

my

Psalm. 102. my peace at your sins: but as iust Lorde he addeth, *And thinke you that I will hold my peace still?* God is mercifull, and full of mercies, say you: it is most certaine: yea, ad vnto it, that *Hee beareth long.* But yet feare that, which commeth in the verses ende, *Et verax*: that is, hee is also true and iust. There be two things whereby sinners doe stand in danger: the one in hoping too much (vvhich is presumption:) the other in hoping too litle, vvhich is desperation. Who is deceiued by hoping too much? He which saith vnto himselfe, God is a good God, a mercifull God, and therefore I will doe what pleaseth me. And why so? Because GOD is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despaire? Those which seeing their sinnes grieuous, and thinking it nowe impossible to bee pardoned, saie vvithin themselues. Well, we are once to be damned: why doe not we then, whatsoeuer pleaseth vs best in this life? These men are murdered by desperation: the other by hope. What therefore doth god for gaining of both these men? To him which is in daunger by hope, he saieth: *Doe not saie vvith thy selfe, The mercie of God*

Two dãgers of sinners.

God is great, hee will be mercifull to the multitude of my sinnes: for the face of his wrath is vpon sinners. To him that is in danger by desperation he saieth: *At vvhat time soeuer a sinner shall turne himselfe to me, I will forget his iniquities.* Thus far Saint Austen, beside much more which he addeth in the same place, touching the great peril and folly of those, which vpō vain hope of gods mercy doe persuere in their euill life. Eccle. 18.

4 It is a very euill consequent, and most vniust kinde of reasoning, to saie, that for as much as God is mercifull and long suffering, therefore will I abuse his mercie, and continue in my wickednesse. The Scripture teacheth vs not to reason so, but rather quite contrarie; God is mercifull, and expecteth my conuersion, and the longer he expecteth, the more grieuous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercy. So reasoneth Saint Paule, vvhich saith, *Doest thou contemne the riches of his long suffering and gentlenesse? Doest thou not knovve that the patience of God tovvardes thee is vsed to bringe thee to repentaunce? But thou though the hardenesse of thy heart, and irrepentaunt minde, doest* Rom. 2.

heard

hoorde vp to thy selfe vvrath, in the daie of vengeance, at the reuelation of Gods iust iudgement. In which wordes Saint Paul signifieth, that the longer that God suffereth vs with patience in our wickednes, the greater heape of vengeaunce doth hee gather against vs, if vve persist obstinate in the same. Whereto Saint Austen addeth another consideration of great dreade and feare: and that is, If he offer thee grace (saith hee) to daie, thou knowest not whether hee vvill doe it to morrow or no. If he giue thee life & memorie this vveeke: thou knowest not vvhether thou shalt enioy it the next weeke or no.

Tract. 33. in Ioan.

Gods goodnes nothing helpeth those that persevere in sinne. Psal. 72.

5 The holy Prophete beginning his seuentieth and second Psalme of the daungerous prosperitie of woorldelie men, vseth these wordes of admiration. *Howe good a God is the god of Israell vnto them that be of a right hart?* And yet in all that Psalme, he doth nothing else but shewe the heauie iustice of God towardes the wicked, euen vvhen he giueth them most prosperitie and worldlie wealth: and his conclusion is, *Behold (O Lorde) they shall perishe vvhich departe from thee: thou hast destroied all those that haue broken their faith of wedlocke vvith thee.* By which is signified, that, howe

good

good soeuer God be vnto the iust: yet that pertaineth nothing to the relieſe of the wicked: who are to receiue iuſt vengance at his hãds, amiddeſt the greateſt mercies beſtowed vppon the godly. *The eies of the Lord are vpon the iuſt* (ſaith the ſame Prophet) *& his eares are bent to hear their praiers: but the face of the Lord is vppon them that doe euill, to deſtroy their memorie from out the earth.* Pſal.33.

6 It was an olde practiſe of deceiuing Prophets reſiſted ſtronglie by the Prophets of God, to cry, Peace, peace, vnto the wicked men: when indeed there was nothing towardes them but daunger, ſwoorde, and deſtruction, as the true Propheres foretolde, and as the euent prooued. Where fore, the Prophet Dauid giueth vs a notable and ſure rule, to gouerne our hope and confidence vvithall. *Sacrificate ſacrificium iuſtitiæ, & ſperate in Domino?* Doe you ſacrifice vnto GOD the ſacrifice of righteouſneſſe, and then truſt in him. Wherewith Saint Iohn agreeth when he ſaith, *If our hear: or conſcience do not reprehende vs for wicked life, then haue wee confidence with God:* as who woulde ſaie. If our conſcience be guiltie of leude and wicked life, and wee reſolued to dwell and continue therein; then in vaine Ier.6.8. Ezech.13. 1.Iohn.3.

haue

haue wee confidence in the mercies of God, vnto whose iust iudgment we stand subiect for our wickednes.

The seueritie of Gods punishment vpon sinne.

7 It is most woonderful and dreadfull to consider hovve God hath vsed himselfe towardes his best beloued in this world, vppon offence giuen by occasion, of sinne, how easilie hee hath chaunged countenance, hovv soone hee hath broken off frendship, how streitlie hee hath taken account, & hovv seuerelie he hath

The Angels

punished. The Angels that hee created vvith so great care and loue, and to whom he imparted so singular priuiledges, of all kinde of perfections, as hee made them almost verie Gods, in a certaine manner, committed but onlie one sinne of pride against his maiestie and that onelie in thought, as Diuines

.14.

doe holde, and yet presently, all that good will and fauour was changed into iustice: and that also so seuere, as they were throwen down to eternal torments without redemption, chained for euer, to abide the rigour of hell fire and intollerable darknes.

.Pet.2. p.Iud.

8 After this, God made himselfe another new frende of flesh & bloode, which

dam and ue.

was our father Adã in paradise, vvhere God conuersed with him so frendly and familiarlie, as is most woonderful to con-

sider

sider: hee called him, he talked with him, he made all creatures in the world subiect vnto him, he brought them all before him, to the ende that he, and not God, should giue them their names: hee made a mate and companion for him: he blessed them both: and finallie shewed all possible tokens of loue, that might boe. But what insued? Adam committed but one sinne: and that at the intisement of another: and that also a sinne not of so verie great importaunce (as it may seeme to mans reason) beeing but the eating of the tree forbidden: and yet the matter was noe sooner done, but all friendshippe vvas broken betweene God and him: hee was thrust out of paradise, condemned to perpetuall miserie, and all his posterity to eternall damnation, together with himselfe, if he had not repented. And howe seuerely this greeuous sentence is executed, may sufficientlie appeare by this, that infinite millions of people, euen the whole race of mankinde, is for it cast downe vnto the vnspeakeable torments of hell: excepting those fewe, that since are ransomed by the comming downe of Gods owne sonne, the second personne in Trinitie, into this flesh:

and

and by his intollerable sufferinges, and death in the same.

Moses and Aaron. Num. 20. 27. 33. Deut. 10, 32 34.

9 The two miracles of the woorlde Moses and Aaron were of singular authoritie and fauour vvith God: insomuch as they coulde obtaine greate things at his hands for other men: and yet when they offended GOD once themselues, at the waters of contradictions in the desart of Sinne, for that they doubted somewhat of the miracle promised to them for GOD, and thereby did dishonour his maiesty before the people, as he saieth: they were presently rebuked most sharpely for the same: and though they repented hartely that offence, & so obtained remission of the fault or guilt: yet was there laide vppon them a grieuous chastisement for the same: and that was, that they should not enter themselues into the lande of promise: but shoulde die vvhen they came vvithin the sight thereof. And albeit they entreated GOD most earnestly for the release of this penance: yet could they neuer obtaine the same at his handes: but alwaies he aunswered them, *Seeing you haue dishonoured me before the people, you shal die for it, and shal not enter into the land of promise.*

10 In vvhat speciall great fauour was Saul with God, when he chose him to be the first king of the people: caused Samuell the Prophet so much to honor him, and to annoint him prince vpon Gods owne inheritaunce, as he calleth it? When he commended him so much, and tooke such tender care ouer him? And yet afterwarde, for that he brake Gods commaundement, in reseruing certaine spoiles of warre, which hee would haue destroied: yea, though hee reserued them to honour God withall, as he pretended: yet was he presently cast off by God: degraded of his dignitie, giuen ouer to the handes of an euill spirit: brought to infinite miseries (though he shifted out for a time) and finally so forsaken & abandoned by god, as he slew himselfe: his sons were crucified or hanged on a crosse by his enemies: and al his family and linage extinguished for euer. *Saul.* 1.Reg.10. & 11. Act.13. 1.Reg.13. 15.16. 1.Keg.16. 1.Reg.31. 1 Par.10. 2.Sam.21.6.

11 Dauid was the chosen and deare friend of God, and honoured with the title of *One that was according to Gods own heart*. But yet assoone as he had sinned: the Prophet Nathan vvas sent to denounce Gods heauy displeasure and punishment vppon him. And so insued, notwithstanding that hee sorrowed and *Dauid.* 2.Reg.12. Psal.34. 68. 108.101. Psal.29.

humbled himselfe so much, as hee did for the sin that he had doone: as maie appeare by his fasting, praier, weeping, wearing of sacke, * eating of ashes: and the like. By which is euident, that howe great gods mercy is to them that feare him: so great is his iustice to them that offend him.

B
*In this the sense is rather to bee regarded, than the words to be streightly vrged.

12 The Scripture hath infinite examples of this matter, as the reiection of Cain and his posterity streight vpon his murder: the pittifull drowning of the whole worlde in the time of Noe: the dreadful consuming of Sodome and Gomorra, with the cities about by fire and brimstone: the sending downe quicke to hell of Chore, Dathan and Abyron: with the slaughter of two hundred and fiftie their adherents, and many thousands of the people besides, for rebellion against Moses and Aaron: the suddaine killing of Nadab, and Abiu, sonnes of Aaron, & chosen Priests, for once offering of * other fire on the altar, than was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their own goods, by deceit from the Apostles: with many mo such examples, which the scripture doeth recount.

Genes. 4.
Genes. 8.
Genes. 19.
Num. 16.
Leuit. 10.

B
*Wherein also we may see what those may looke for that worshippe God with mens traditions, or otherwise thā he hath appointed. Act. 3.

13 And so the greeuousnesse of gods

The heauinesse of Gods

iustice

iustice, and heauinesse of his hand, when it lighteth vppon vs: though it appeare sufficientlie for all these examples before alleadged, wherein the particular punishments (as you see) are most rigorous: yet will I repeate one act of God more, out of the scripture, which expresseth the same in wonderfull maner. It is well knowen, that Beniamin among all the twelue tribes of Iacob, was the deareſt vnto his father, as appeareth in the booke of Genesis: and therefore also greatlie respected by GOD: and his tribe placed in the best part of all the lande of promise, vpon the diuision thereof, hauing Ierusalem, Iericho, and all the best cities within it: Yet notwithstanding for one onlie sinne committed by certaine priuate men in the cittie of Gabaa, vpon the wife of a Leuite, God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and first to come to the house of God in Silo, to aske his aduise, and follow his direction in this warre against their brethren: & thence hauing by Gods appointmente entered battaile twise with the tribe of Beniamin, the third day god gaue them so greate a victorie, as they slue al the

Gen. 48. 4

Iosua. 18.

Iudic. 19. 20

liuing creatures, within the compasse of that tribe, except onely six hundred mē that escaped awaie into the desart: the rest were slaine, both man, woman, children, and infants, togither with all the beastes and cattle, and al the cities, villages, and houses burnt with fire. And al this, for one sin committed, only at one time with one woman.

14 And vvho vvill not then confesse with Moses: that *God is a iust god, a great God, & a terrible God?* Whowill not confesse with Saint Paul: *It is horrible to fall into the hands of the liuing god?* who wil not say with holy Dauid: *A iudiciis tuis timui?*: I haue feared at the remēbraunce of thy iudgements? If God would not spare the destroying of a whole tribe for one sin onely: if he woulde not pardon Chore, Dathan & Abiron for once: the sons of Aaron for once: Ananias, and Saphira for once: if hee woulde not forgiue Esau, though afterwarde hee sought the blessing with teares, as the Apostle saith: if he would not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance: if he would not forgiue one proude cogitation vnto the Angels: nor once eating of the tree forbidden vnto Adam, without infinit punishment:

Deut. 10.
Heb. 10.
Psal. 118.
Heb. 12.

niſhment: nor would paſſe ouer the cup of affliction from his own ſonne, though he asked it thriſe vpon his knees, with the ſweat of bloode: what reaſon haſt thou to thinke that hee will let paſſe ſo manie ſinnes of thine vnpuniſhed? What cauſe haſt thou to induce thine imagination, that he will deale extraordinarilie vvith thee, and breake the courſe of his iuſtice for thy ſake? Art thou better than thoſe, whom I haue named? Haſt thou any priuiledge from god aboue them? Mat. 26.

15 If thou vvouldeſt conſider the greate and ſtraunge effectes of Gods iuſtice, vvhich wee ſee daily executed in the woorlde: thou ſhouldeſt haue little cauſe to perſwade thy ſelfe ſo fauourablie, or rather to flatter thy ſelfe ſo daungerouſlie as thou doeſt. Wee ſee that, notwithſtanding Gods mercie, yea, notwithſtanding the death and paſſion of Chriſt our Sauiour, for ſauing of the vvhole vvoorlde: yet ſo manie infinite millions to bee damned daily by the iuſtice of God: ſo manie infidels, heathens, Iewes, and Turkes, that remaine in the darckeneſſe of their owne ignoraunce: and amonge Chriſtians, ſo manie that holde not their profeſſion truely, Great and ſtrange effects of gods iuſtice. Mat. 7. 20.

or

or otherwise are all ill liuers therein, as that Christ truely saide, that fewe are they that should bee saued: albeit his death was paide for all, if they made not themselues vnworthye thereof. And before the comming of our Sauiour, much more wee see that all the woorlde went awrie to damnation for manie thousande yeares together: excepting a fewe Iewes which were the people of God. And yet among them also, the greater parte (it seemeth) were not saued, as maie bee coniectured by the speeches of the Prophets frō time to time: and especially by the sayinges of Christ to the Pharisees, and other rulers thereof. Nowe then, if god for the satisfying of his iustice, coulde let so manie millions perishe thoroughe their owne sinnes, as dailie he doth also now permit, without anie preiudice or impeachment to his mercie: why may he not also damne thee for thy sinnes, notwithstanding his mercy seeing thou doest not onelie commit them without feare, but also doest confidently persist in the same?

Whether Godsmercy be greater than his iustice.

16 But here some man maie say, if this bee so, that God is so seuere in punishment of euery sin, and that he damneth so manie thousandes, for one, that he

he saueth: how is it true, that *The mercies of God are* * *aboue all his other woorkes,* (as the Scripture saieth) *and that it passeth and exalteth it selfe aboue his iudgements?* For if the number of the damned doe exceede so much the number of those vvhich are saued: it seemeth that the vvoorke of iustice doeth passe the worke of mercy. To which I aunswere, that touching the small number of those that are saued, and infinite quantitie of such as are damned, wee may in no wise doubt: for that besides all other Prophets, Christ our Sauiour [a] hath made the matter certaine and out of question. We haue to see therefore, howe: notwithstanding all this, the mercy of God doth exceede his other workes.

Psalm.144. Iacob.2.

B

*Spread fourth ouer al his works as both Augustine and Ierome doe read: In omnia, or In vniuersa opera eius. Tom 8.18. on behalfe of his childré. For euen they also haue their work so vnperfect and their faith so weake, that but in the depth of the mercy of God, they cannot in any wise bee saued, no not the best that euer was. But concerning that hee doth so resolutely set downe so many thousandes to bee damned for one that is saued, it is somewhat more than the woord it selfe doth warrant, or the portion of the mercy of God (compared with his iustice) may seeme to beare. And seeing that this whole treatise in these foure next sections, viz. 16 19. is grounded vpon a wrong text, therefore it is to be read so much more warily, and no further to be accounted of, than it may be found to haue the word of god to warrant the same. [a] Mat. 7.20.

17 And first, his mercy may be saide to exceede, for that all our saluation is

of his mercy, and our damnation from our selues, as from the first and principall causes thereof, according to the saying of God, by the Prophet: *Perditio tua ex te Israel: tantummodo in me auxilium tuum:* Thy onely perdition is from thy selfe (O Israell:) and thine assistance to doe good, is only from me. So that, as we must acknowledge Gods grace, and mercy for the authour of euery good thought, and act that we doe, and consequently ascribe all our saluation vnto him: so none of our euil acts (for which we are damned) do proceede from him, but onely from our selues, and so he is no cause at all of our damnation: and in this doth his mercy exceede his iustice.

Ose. 13.

18 Secondly, his mercy doth exceede, in that he desireth all men to bee saued, as S. Paul teacheth, and himselfe protesteth, when he saith: *I will not the death of a sinner, but rather that he turne from his wickednesse and liue.* And againe, by the Prophet Ieremie, he complaineth grieuously that men vvill not accept of his mercy offered: *Turne from your vvicked waies,* (saith he) *why will you die you house of Israell?* By which appeareth, that he offereth his mercie most vvillingly and freely to all, but vseth his iustice onely vpon

2 Tim. 2. Ezech. 18.

Ier. 3.

vpon necessitie (as it were) constrained thereunto by our obstinate behauiour. This Christ signifieth more plainelie, when he saieth to Ierusalem, *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: howe often would I haue gathered thy children togither, as the henne clocketh hir chickens vnderneath her winges, but thou wouldest not? Behold thy house. (for this cause) shalbe made desart, and left without children.* Mat.23. Heere you see the mercy of God often offered vnto the Iewes: but for that they refused it, hee was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which he fulfilled within forty, or fifty yeares after by the handes of Vespatian Emperour of Rome, & Titus his sonne: who vtterlie discomfiteth the cittie of Ierusalem, and the vvhole nation of Iewes, whome vvee see dispersed ouer the woorlde at this day, in bondage, both of body and soule. Which woorke of gods iustice though it be most terrible: yet was his mercy greater to them, as appeareth by Christs wordes, if they had not reiected the Sonne. Iosephus de bello Iud. lib.1.ca.1.2.3

19 Thirdly, his mercy exceedeth his *iustice, euen towards the damned thé-

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*As afore: not as though the meaning should be that God were more mercifull than iust, holy, wise, or such like

selues: In that he vsed manie meanes to saue them in this life, by calling vppon them, and assisting them vvith his grace to doe good: by mouing them inwardelie with infinite good inspirations, by alluring them outwardly, vvith exhortations, promises, examples of others: as also by sickenesse, aduersities and other gentle corrections: by giuing them space to repent, with occasions, opportunities, and excitations vnto the same: by threatning them eternal death if they repent not: all which thinges beeing effectes of mercy, and goodnesse towardes them: they must needes confesse amidst the greatest fury, & tormentes, that his iudgementes are true & iustified in themselues, and no waies to be compared with the greatnesse of his mercies.

20 By this then wee see that to be true, which the Prophet saith, *Misericordiam & veritatem diligit Dominus:* God loueth mercie and trueth! And a gaine, *Mercie and truth haue met togither: iustice and peace haue kissed themselues.* Wee see the reason why the same Prophet protesteth of himselfe: *I will sing vnto thee mercie and iudgement (O Lorde)* not mercie alone: nor iudgement alone: but mercy & iudgement togither: that

Psalm. 83.

Psalm. 84.

Psalm. 100.

is,

is, I will not so presume of thy mercy, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of gods iudgement is alwaies to be ioyned with our confidence in gods mercy, yea in very Saints themselues as Dauid saith. But what feare? That feare truely, which the scripture describeth, when it saieth: the feare of the Lorde expelleth sin, the feare of GOD hateth all euill: he that feareth God, neglecteth nothing: he that feareth God, will turne and looke into his owne heart: hee that feareth god, will doe good workes. They which feare god, will not be incredulous to that which hee saieth: but will keepe his waies, and seeke out the thinges that are pleasant vnto him: they will prepare their hart: and sanctifie their soules in his sight. Psalm. 33. Eccle. 1. Pro. 1. Eccle. 7. Eccle. 15. Eccle. 7. Eccle. 2.

11 This is the description of true feare of God, set downe by the Scripture. This is the description of that feare vvhich is so much commended and commaunded in euery part and parcell of Gods vvorde: of that feare (I say) vvhich is called: *Fons vitæ: radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio, beatum donum:* that is, The fountaine of life: the roote of The praise of true fea. Pro. 14.

Eccl.1.2.15. of prudence: the crowne of fulnesse of wisedome: the glorie, and gloriation of a christian man: a happy gift. Of him that hath this feare, the scripture saieth: Psalm.12. *Happie is the man which feareth the Lorde, for he will place his minde upon his commandements.* And againe, Eccle.1. *The man that feareth God shall be happie at the last ende, and shall be blessed at the day of his death.* Finallie, of such as haue this feare, the scripture saieth, that God is their foundation: Psalm.24. God hath prepared great multitudes of sweetnes for them: Psalm.30. God hath purchased them an inheritaunce: Psalm.60. God is as mercifull vnto them, as the father Psalm.62. is mercifull vnto his children. And, Psalm.144. to conclude, *Voluntatem timentium se faciet:* God will doe the will of those that feare him with his feare.

22 This holie feare had good Iob, Iob.9. when hee saide to God: *I feare all my woorkes.* And hee yeeldeth the reason thereof: *For I knowe thou sparest not him that offendeth thee.* This feare lacked the other, of whome the Prophet saith: the sinner hath exaspered God, Psalm.5. by saying that GOD will not take account of his dooinges, in the multitude of wrath. Thy iudgemedtes (O Lorde) are remooued from his sight. And againe: wherefore hath the man

stirred

stirred vp God against himselfe by saying: God will not take account of my doings? It is a great wickednesse, no doubt, and a great exasperation of God against vs, to take the one halfe of gods nature from him, which is, to make him mercifull without iustice: and to liue so, as though god would not take accoũt of our life: whereas he hath protested most earnestly the contrarie, saying: that he is an hard and sore man, which will not be content to receiue his owne againe, but also will haue vsury: that he will haue a reckoning for all his goods lent vs: that he will haue fruit of all his labours bestowed vpon vs: & finally that he wil haue account for euery word that we haue spoken. Mat.25. Luc.16. Mat.7. Luc.13. Mar.12.

23 Christ in the 68. Psalme, which is sundrie places of the Gospell hee interpreteth to bee writen of himselfe, among other dreadfull curses vvhich hee setteth dovvne against the reprobate, hee hath these: *Let their eies bee dazeled in such sort, as they may not see: poure out thy wrath (my father) vpon them: let the furie of thy vengeaunce take hande fast on them: adde iniquitie vpon their iniquitie, and lette them not enter into thy righteousnesse: lette them bee blotted out of the booke of life, and lee them not bee inrolled* Mat.27. Mar.15. Iohn.1.

rolled together with the iust. Heere (loe) wee see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the booke of life, it is to suffer vs to be so blinded, as to adde iniquity vpon iniquity, and not to enter into consideration of his iustice. For which cause also, this confident kinde of sinning vppon hope of gods mercie, is accounted by Diuines, for the first of the * sixe grieuous sinnes against the holy ghost, vvhich our Sauiour in the Gospell signifieth to bee so hardly pardoned vnto men by his father: and the reason why they cal this a sin against the holy ghost, is [a] for that it reiecteth wilfully one of the principal meanes left by the holy ghost to recite vs from sinne, which is the feare and respect of gods iustice vpon sinners.

D. Thomas secunda secundæ qu. 14. Art. 1. 2. 3

B

* Those six that Thomas there nameth, are desperation presumptiō, impenitencie, wilfulnesse, impugning of the knowen truth, and enuying of the grace that is giuē to another. All which may indeed be easily found to go against the spirit of God? But that they maie be accounted to be the same, that in the scripture is called sinne against the holy Ghost, and excludeth all hope of pardon, that is not so easily to be graunted: for that the properties thereunto assigned, doe not seeme to be so fully founde in any of these. A wilfull resisting of the knowen trueth, not of infirmity, for feare or fauour, but of meere malice or hatred of it, euen onely for that it is the trueth, may seeme to come much nearer vnto it, than (all things considered) those other doe. Neither doth he set them downe absolutely so be fiue seuerall sortes of that sinne, but in that sense that himselfe doth there limit. [a] Why presumption is a sinne against the holy Ghost,

24 Wherefore, to conclude this matter of presumption, me thinke vve maie vse the same kinde of argument touching the feare of Gods iustice, as the holy Apostle Saint Paul vseth to the Romanes of the feare of gods ministers, which are temporall Princes: wouldest thou not feare the power of a temporall Prince, saith he? Doe well then: and thou shalt not onely not feare, but also receiue laude and praise therefore. But if thou doe euil, then feare. For he beareth not the swoorde without a cause. In like sort may wee say to those good fellowes which make god so mercifull, as no man ought to feare his iustice. Woulde yee not feare, my brethren, the iustice of god in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lions are, saith the wise man: *For that perfect charitie expelleth feare*. But if you liue wickedly, then haue you cause to feare: For god did not call himselfe a iust iudge for nothing. Rom. 13. Pro. 28. 2. Iohn. 4. 2. Tim. 4.

25 If the matter had beene so secure, as manie men by flatterie doe perswade themselues it is: Saint Peter woulde neuer haue saide vnto the Christians now baptised: *Walke you in feare, during the the time of this your earthlie habi-*

tation

1.Pet.1. Phil.2. An obiectiō answered. 2.Tim.1.

sation: Nor Saint Paul to the same men: *Woorke your owne saluation in feare and trembling*. But here some men will aske, how then doeth the same Apostle in another place saie: *That God hath not giuen vs the spirite of feare, but of vertue, loue and sobrietie?* To which I answere,

Seruile fear and the fear of children.

That the spirit, is not a spirit of seruile feare: that is, to liue in feare, onelie for dreade of punishment, without loue: but a spirite of loue ioined with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principallie for his goodnesse towardes them, and benefites bestowed on them. This Saint Paule declareth plainelie to the Romanes, putting the difference betweene seruile feare and the feare of children: *You haue not receiued againe the spirite of seruitude* (saith he) *in feare, but the spirit of adoption of children, whereby wee cry to God, Abba father*. He saieth heere to the Romanes: you haue not receiued againe the spirite of seruitude in feare, for that their former spirite (being Gentiles) was onelie in seruile feare, for that they honored and and adored their idols, not for any loue they beare vnto them, beeing so infinite as they were, and such notable lewd-

Rom.8.

How the feare of the Gentiles was seruile.

nes

nes reported of them (I meane of Iupiter, Mars, Venus, & the like) but only for fear of hurt from them, if they did not serue and adore the same.

26 S. Peter also in one sentence expoundeth all this matter. For hauing said, [a] *Timorem eorum ne timueritis:* Feare not their feare: * meaning of the seruile feare of wicked men: he addeth presently, *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lorde Iesus Christ in your hearts, hauing a good conscience with modesty and feare. So that the spirite of seruile feare, which is grounded onely vpon respect of punishment, is forbidden vs: but the louing feare of children is commaunded. And yet also about this, are there two things to be noted.

27 The first, that albeit the spirite of seruile feare be forbidden vs (especially when we are now entred into the seruice of God) yet is it most profitable for sinners, and such as yet but beginne to serue God: for that it mooueth them to repentaunce and to looke about them: for vvhich cause * it is called by the

[a] 1. Pet. 3.

B

*Diuerse so take it, but it seemeth rather, in my iudgement, that such as expound it, as if the Apostle forbad the to feare those aduersaries of theirs, do come somewhat neerer to the sence of the place. Two things to be noted. *Truth it is that such feare serueth well to such a purpose. But the feare that in this place is spoken of, seemeth by the circumstance of the place not to be

the seruile, but the childlike feare: As also another sense of this place may stand likewise.

wisemen

Proverb. 1. wiseman, *The beginning of wisedome.* And therefore both Ionas to the Niniuites, and Saint * Iohn Baptist to the Iewes, and all the Prophets to sinners, haue vsed to stirre vp this feare, by threatning the daungers and punishmentes: which were imminent to them, if they repented not. But yet afterwarde when men are conuerted to God, and doe go forwarde in his seruice: they change euerie daie this seruile feare into loue, vntill they arriue at last vnto that state, whereof Saint [a] Iohn saieth, *That perfect loue, or charitie, expelleth feare.*

Iohn. 1. 3.

*Math. 3. viz. that to feare the Lord, is the first or principall parte, or greatest point of all wisedome. For that whosoeuer feareth the Lord, shall so gouerne his waies and haue al things fall out so well, that all the wisedome in all the worlde besides can neuer be able so to forecast for al euents, For the Lord himselfe taketh vppon him the protection and gouernement of those that feare him: on whose behalfe he maketh all thinges to fall out to the best.

Whereupon [b] Saint Augustine saieth, that Feare is the seruaunt sent before to prepare place in our heartes, for his mistresse, which is charitie: who beeing once entered in, and perfectly placed, Feare goeth out again, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for Charity euer to come and dwel, saith this holy Father.

[a] 1. Iohn. 4. [b] Tractatu. 9. in Epist. 1. Iohan.

28 The second thing to bee noted is, that albeit this feare of punishment be not in verie perfect men, or at leastwise is lesse in them, than in others, as Saint Iohn teacheth: yet being ioyned vvith *loue and reuerence (as it ought to be) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charity so greate, as that perfection whereof S. Iohn speaketh. This appeareth by that, that Christ perswaded all this feare, euen vnto his Apostles, saying: *Feare you him, which after hee hath slaine the bodie, hath power also to send both bodie and soule vnto hell fire: this I saie vnto you, feare him.* The same doeth S. Paul to the Corinthians, who vvere good Christians, laying downe first the iustice of God, and thereupon, perswading them to feare, *All we* (saith he) *must bee presented before the tribunall seate of Christ, to receiue each man his proper deserts, according as he hath done good or euill in this life. And for that we knowe this, vvee doe perswade the feare of God vnto men.* Naie (that which is more) Saint Paule testifieth, that, notwithstanding all his fauours receiued from GOD, hee retayned yet in himselfe this feare of Gods iustice, as appeareth by those wordes of his, *I doe chastice*

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*Then is it not that seruile feare.

Luc. 12.

Matth. 10.

2. Corint. 5.

stice my bodie, & doe bring it into seruitude
1.Cor.9. *least it shoulde come to passe, that when I*
haue preached to others, I became a reprobate
my selfe.

The conclusion. 29 Nowe (my friende) if Saint Paul
1.Corint.1. stoode in aw of the iustice of God, notwithstanding his Apostleship: and that hee was guiltie to himselfe of no one sinne or offence, as (in one case) hee protesteth: what oughtest thou to bee, whose conscience remaineth guiltie of so manie misdeedes, and wickednesse?

Ephes.5. *This knowe* (saith S. Paul) *that no fornicator, vncleane person, covetous man, or the like, can haue inheritance of the kingdom of Christ.* And immediately after, as though this had not beene sufficient, he addeth for preuenting the folly of sinners, which flatter themselues, *Let no man deceiue you, with vaine woordes, for the wrath of God commeth for these thinges, vpon the children of vnbeliefe. Bee not you therefore partakers of them.* As it hee should saie, those that flatter you and say Tush, God is mercifull, and will pardon easily all these and the like sinnes: these men deceiue you (saith Saint Paule) for that the wrath and vengeance of GOD lighteth vppon the children of vnbeeliefe, for these matters: that is, vpon those which will not beleeue Gods iu-

stice

stice, nor his threates against sinne: but presuming of his mercie doe persuere in the same, vntill vpon the sudden gods wrath doe rush vpon them: and then it is too late to amend. Wherefore, saith hee, if you be wise, be not partakers of their follie: but amende your liues presentlie, while you haue time. And this admonition of Saint Paule, shall bee sufficient to end this chapter, against al those that refuse, or defer their resolution of amendment, vpon vaine hope of Gods pardon or toleration.

CHAP. V.

Of the fift impediment, which is delay of resolution from time to time, vpon hope to doe it better, or with more ease afterward.

THE reasons hitherto alleadged, might seeme, I thinke, sufficient to a reasonable man, for prooving the necessitie of this resolution wee talke of, and for remooving the impedimentes that let the same. But yet, for that, as the wise man saith, he which is minded to breake with his friende, seeketh occasions how to doe it with some color & shew. There be manie in the world who hauing no other excuse of their breaking and holding off from God, doe Pron. 18.

seeke

seeke to couer it with this pretence, that they meane by his grace to amend all in time, and this time is driuen off fro daie to daie, vntil God, in whose handes onelie the moments of time are, do shut them out of all time, and doe send them to paines eternal wit hout time, for that they abused the singular benefit of time in this world.

The cause why the deuil perswadeth vs to delaie.

2 This is one of the greatest & most daungerous deceites, and yet the most ordinarie and vniuersall, that the enemye of mankinde doeth vse towardes the children of Adam: and I dare saie boldelie, that moe doe perish by this deceite, than by all his other guiles and subtilties besides. Hee well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euerie man. Hee considereth better, than wee doe, the importance of delaie, in a matter so weightie, as is our conuersion and saluation: hee is not ignoraunt howe one sinne draweth on another, how he that is not fit to day, will be lesse fitte to morrowe, howe custome groweth into nature, howe olde diseases are hardly cured, how God withdraweth his grace, howe his iustice is readie to punish euerie sin, howe by delaie wee exasperate the same, and heape

vn-

vengeaunce on our owne heades, as S. Paul ſaith. He is priuie to the vncertainetie and perilles of our life: to the daungerous chances we paſſe through, to the impedimentes that will come daielie more and more, to let our conuerſion. All this, he knoweth, and well conſidereth, and for that cauſe perſuadeth ſo manie to delay, as he doeth. For beeing not able any longer to blind the vnderſtanding of manie Chriſtians, but that they muſt needs ſee cleerelie the neceſſitie and vtilitie of this reſolution, and that all impedimentes in the vvoorlde are but trifles, and meere deceits, which keepe backe from the ſame: he runneth to this onely refuge, that is, to perſwade men, that they deferre a little, and that in time to come they ſhall haue better occaſion & opportunitie to doe it than preſently they haue. Rom. 2.

3 This S. Auſten proceued in his conuerſion, as himſelfe writeth: For that after hee vvas perſwaded, that no ſaluation could be vnto him, but by change and amendment of his life: yet the enemie helde him for a time in delay, ſaying vnto him: yet a little ſtay, yet defer for a time: thereby as he ſaith, to binde him more faſt in the cuſtome of ſinne, vntill Lib. 8. con. cap. 7 18.

vntill by the omnipotent power of god grace,& his own moſt earneſt endeuor, be brake violent from him,crying to go Why ſhal I longer ſay to morrow,to mo row?Why ſhal I not do it euen at this in ſtant? And ſo he did euen in his veri youth, liuing afterwarde a moſt holy & ſeuere Chriſtian life.

The cauſes which make our conuerſion harder by delaie,

4 But if wee will diſcouer yet further the greatnes and perill of this deceite let vs conſider the cauſe that may le our reſolution and conuerſion at thi preſent,and we ſhal ſee them all encrea ſed, and ſtrengthened by delaie, and conſequentlie the matter made mor hard and difficult for the time to come that now it is. For firſt, as I haue ſaide

1 the continuance of ſinne bringeth cu ſtome: which once hauing gotten pre ſcription vppon vs, is ſo harde to re mooue, as by experience we prooue dailie, in all habites that haue take roote vvithin vs. Who can remooue for examples ſake, without great dif ficultie, a long cuſtome of drunken neſſe? Of ſwearing? Or of any other e

2 uill habit,once ſetled vpon vs? Second ly, the longer wee perſiſt in our ſinfu life, the more God plucketh his grace and aſſiſtaunce from vs: which is the onelie meane that maketh the vvai

o

of vertue easie to men. Thirdly, the power and kingdome of the Diuell is more established and confirmed in vs by continuance: and so, the more harder to bee remooued. Fourthly, the good inclination of our will is more and more weakned, and daunted by frequentation of sinne, though not extinguished. Fiftly, the faculties of our minde are more corrupted, as the vnderstanding is more darkened: the vvill more peruerted: the appetite more disordered. Sixtly and lastly, our inferiour partes and passions are more stirred vppe, and strengthened against the rule of reason, and harder to be represſed by continuance of time, than they were before.

3 4 5 6

5 Well then, put all this togither, my friend, and consider indifferently within thy selfe, whether it bee more likely that thou shalt rather make this resolution hereafter, than nowe. Hereafter (I saie) vvhen by longer custome of sinne, the habit shall be more fastened in thee: the Diuell more in possession vpon thee: gods helpe further off from thee: thy minde more infected: thy iudgement more vveakened: thy good desires extinguished: thy passions confirmed: thy body corrupted: thy strength

diminished, and all thy whole common wealth more peruerted.

The same shewed by comparisos. 6 We see by experience that a shippe vvhich leaketh, is more easily emptied at the beginning, than afterward. We see that a ruinous pallace, the longer it is let run, the more charge and labour vvill it require in the repairing. We see, that if a man driue in a naile vvith a hammer, the moe blowes hee giueth to it, the more harde it is to plucke it out againe. How then thinkest thou to commit sin vppon sinne, and by perseuerance therein, to finde the redresse more easie hereafter, than now? That were

An example much like as if a good fellowe, that hauing made to himselfe a great burden to carrie, should assaie it on his backe, and for that it sate vneasy, & pressed him much: should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heauy than before, hee should fall into a great rage, and adde twise as much more to it, thereby to make it lighter. For so doe the children of the woorlde: who finding it somewhat vnpleasaunt to resist one or two vices in the beginning, doe defer their conuersion, and doe adde twenty, or forty moe vnto them, thinking to finde the matter

matter more easie afterwarde.

7 S. Austen expounding the miracle of our saviour in raising Lazarus from death to life, which had bin dead now foure dayes as the Euangelist saith: examineth the cause why Christ wepte, and cried, & troubled himselfe in spirite before the doing of his act, whereas hee raised others with great facilitie: and out of it giueth this lesson to vs: that as Lazarus was dead foure daies, and also buried, so are there foure degrees of a sinner: the first in voluntarie delectation of sin: the second in consent: the thirde, in fulfilling it by woorke: the fourth, in continuance or custome thereof: wherein, whosoeuer is once buried (saith this holie father) hee is hardelie raised to life againe, without a great miracle of God, and manie tears of his own parr. Tract. 49. in Ioan. Ioh 11. Mat. 9. Luc. 9.

8 The reason hereof is, that which the wiseman saith: *Languor prolixior grauat medicum*: An olde sickenes doeth trouble the Phisition, *Brevem autem languorem præcidit medicus*: But the Phisition cutteth off quickly a newe or fresh disease, which hath endured but a little time. *The verie bones of an old wicked man shall bee replenished with the vices of his youth* (saith Iob) *and they shall sleepe with* Eccle. 10. Iob. 20.

Exod. 32. *him in the dust when hee goeth to the graue.* We reade that Moses in part of punishment to the people that had sinned in adoring the golden calfe, broke it in peeces, and made them drinke it. So the vices, wherein we delighted during our youth, are so dispersed by custome in our bodies and bones: that when olde age doth come on, we cannot rid them at our pleasure, without great difficulty and paine. What folly then is it to defer our amendment vnto our olde age, when we shal haue more impedimentes & difficulties, by a great deale, than wee haue now?

9 If it seeme harde to thee to amende thy life now, painefully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to praie, and to take vppon thee other exercises, which the worde of God prescribeth to sinners to their conuersion: howe wilt thou doe it in thy olde age, when thy bodie shall haue more neede of cherishing, than of painefull exercise? If thou find it vnpleasant to resist thy sins nowe, and to roote them out, after the continuaunce of two, three, or foure yeares, what will it bee after twentie yeares, more adioyned vnto them? How mad a man wouldest thou esteeme him, that tra-

trauelling on the way, and hauing great choise of lustie strong horses, shoulde let them all goe emptie, and laie all his carriage vpon some one poore and leane beast, that coulde scarce beare it selfe, or much lesse stande vnder so manie bagges cast vpon it? And surelie no lesse vnreasonable is that man, who passing ouer idlie the lustie daies and times of this life, reserueth all the labour and trauell vnto feeble olde-age. A comparison.

10 But to let passe the follie of this deceit, tell me (good christian) what ingratitude and vnrighteousnesse is this towardes God, hauing receiued so manie benefites from him alreadie, and expecting so great a pay, as the kingdome of heauen is, after, to appoint out notwithstanding the least, and last, and worst parte of thy life vnto his seruice: and that whereof thou art most vncertaine, whether it shall euer bee, or neuer: or whether God will accept it when it commeth? He is accursed by the Prophet, which hauing whole and sound cattle, doth offer to God the lame, or halting part thereof. Howe much more shalt thou bee accursed that hauing so manie daies of youth, strength, and vigor, doest appoint vnto Gods seruice Ingratitude. Malachi.

onely thy limping olde age? In the lawe it vvas forbidden, vnder a moſt ſeuere threat, for any man to haue two meaſures in his houſe for his neighbour: one greater to his friend: and another leſſer for other men. And yet thou art not aſhamed to vſe two meaſures of thy life moſt vnequall, in preiudice of thy Lord and God: whereby thou allotteſt to him, a little, ſhort, maimed, & vncertain time: and vnto his enemie the greateſt, the faireſt, the ſureſt part thereof.

Deut. 25.

11 O deare brother, what reaſon is there, why God ſhould thus be vſed at thy handes? What law, iuſtice, or equitie is there, that after thou haſt ſerued the worlde, fleſh, and diuell, all thy youth, and beſt daies, in the ende to come, and clap thy olde bones, defiled, & worne out with ſin, in the diſh of God: His enemies to haue the beſt, and he the leauings? His enemies the wine, and he the lees and dregs? Doeſt thou not remember, that he will haue the fat and beſt part offered to him? Doeſt thou not thinke of the puniſhment of thoſe, whieh offered the vvorſt part of their ſubſtance to God? Followe the counſell then of the holie Ghoſt, if thou bee wiſe, vvhich vvarneth thee in theſe woordes: *Be mindfull of thy creator in the daies*

Leuit. 3.
Numb. 18.
Mal. 1.
Eccle. 5.

daies of thy youth, before the time of affliction came on, and before those yeares drawe neere, of vvhich thou shalt saie, They please me not.

21 How manie hast thou seene cutte off in the middest of their daies, whiles they purposed in time to come, to change their life? How many are come to oldage it selfe, and yet then haue felt lesse will of amendement than before? Howe many haue driuen off euen vnto the very houre of death, and then least of all haue remembred their owne state but haue died as dumbe and senseleſſe beasts, according to the saying of Saint Gregorie: The sinner hath also this affliction laid vpon him, that when hee commeth to die, hee forgetteth himselfe, vvhich in his life time did forget God? O howe manie examples are there seene hereof daily? Howe many worldely men that haue liued in sensualitie? How many great sinners, that haue passed their life in vvickednesse, doe end & die, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their testamentes for flesh and bloud, and commodities of this worlde, as if they should liue still, or shoulde haue their part of these vani-

ties, when they are gone. In truth to speake as the matter is, they die as if there were no immortality of the soule: & that in very deed is their inward perswasion.

The losse of time.

13 But suppose now, that all this were not so, and that a man might as easilie, commodiouslie, yea, and as surely also conuert himselfe in old age, as in youth, and that the matter vvere also acceptable inough to God: yet tell mee, what great time is there lost in this delaie? VVhat greate treasure of Godlinesse is there omitted, which might haue beene gotten by labour in Gods seruice? If

A comparison.

whiles the Captaine and other souldiers did enter a rich Cittie, to take the spoile, one souldier shoulde say, I vvill staie and come in the next daie after, when all the spoile is gone: would not you thinke him both a coward, and also most vnwise? So it is, that Christ our Sauiour, and all his good souldiers, tooke the spoile of this life: enriched themselues with their labours in time: carried the same vvith them as billes of exchange, to the bancke of heauen: and there receiued paie of eternall glorie. And is it not great folly and peruersnes in vs, to passe ouer this life in so fruitlesse affaires? Nowe is the time of fight

for

for the obtaining of our crowne: now is the day of ſpoile to ſeſe on our bootie; nowe is the market to buy the kingdome of heauen: now is the time of running, to get the game and price: now is the day of ſowing, to prouide vs corne for harueſt that commeth on. If you omit this time, there is no more crowne: no more bootie: no more kingdome: no more price: no more harueſt to bee looked for. For as the ſcripture aſſureth vs: *Hee that for ſloth will not ſow in the winter, ſhal beg in the ſummer, and no man ſhal giue vnto him.* Prouerb. 20.

14 But if this conſideration of gaine cannot moue thee (gentle Reader) as indeede it ought to doe, being of ſuch importaunce as it is, and irreuocable, when it is once paſt: yet weigh with thy ſelfe, vvhat obligation and charge thou draweſt on thee, by everie daie, which thou deferreſt thy conuerſion, and liueſt in ſinne. Thou makeſt each daie knottes, vvhich thou muſt once vndoe againe: thou heapeſt that together, vvhich thou muſt once diſperſe againe: thou eateſt and drinkeſt that hourelie, which thou muſt once vomit vp againe: I meane, if the beſt fall out vnto thee: that is, if thou doe repent in time, and god doe accept The obligation and charge by delaie.

thereof, for otherwise woe bee vnto thee, for that thou hoordest, as Saint Paule saith, wrath and vengeaunce on thine owne heade, but supposing that thou receiue grace heereafter to repent, which refusest it now: yet (I say) thou hast to weepe: for that thou laughest at nowe: thou hast to bee hartily sorie, for that wherein thou delightest nowe: thou hast to curse the daie wherein thou euer gauest consent to sinne, or else thy repentaunce will doe thee no good. This thou knowest now, and this thou beleeuest nowe, or else thou art no Christian. How then art thou so mad, as to offend God nowe, both willinglie and deliberately, of vvhom thou knowest, that thou must once aske pardon with teares? If thou thinke he wil pardon thee, what ingratitude is it to offende so good a Lorde? If thou thinke he will not pardon thee, what folly can be more, than to offend a Prince without hope of pardon?

Rom. 8.

25 Make thine account nowe as thou wilt: if thou neuer do repent and change thy life, then euery sin thou committest, and euerie daie that thou liuest therein, is increase of wrath & vengeance vpon thee in hell, as S. Paul prooueth. If thou doe by gods mercy, hereafter repent and

Rom. 2.

turne,

turne, for this is not in thy hands, then muſt thou one day lament, and bewaile, and be hartely ſorie for this delay, which nowe thou makeſt. So that by howe much the more thou prolongeſt, and increaſeſt thy ſinne: ſo much greater wil be thy paine and ſorrow in thine amendment. *Alio vulneri diligens & longa adhibenda eſt medicina* (ſaieth S. Cyprian:) A diligent and a long medicine is to bee vſed to a deepe ſore. Our bodie that hath liued in manie delightes, muſt bee afflicted, ſaith Saint Ierom, our laughing muſt bee recompenced vvith long weeping. Finally, Saint Ambroſe agreeing thereunto, ſaith: *Grandi plagæ alta & prolixa opus eſt medicina:* Vnto a great wounde, a deepe and long medicine is needefull. Lib. de la. & lib. 5. epiſt. ad Cor. Ep. 27 ad Euſtoch. Ad virg. laſ ſam. c. 8.

15 Marke here, deare brother, that the labour of thine amendement muſt be verie great: and that it cannot be auoided. What madneſſe is it then for thee, now to inlarge the wound, knowing that the medicine muſt afterwardes be ſo painefull? What cruelty can bee more againſt thy ſelfe, than to driue in thornes into thine owne fleſh, which thou muſt after pull out againe with ſo many teares? Wouldeſt thou drinke that cuppe of poiſoned liquor for a

little pleasure in the tast, which would cast thee soone after into a burning feuer: torment thy bowels within thee: & either dispatch thy life, or put thee in great ieoperdy?

16 But here I knowe thy refuge will be, as it is to all them, whereof the Prophet saieth. *Mentita est iniquitas sibi*: Iniquitie hath flattered and lied vnto her selfe: thy refuge (I say) will be to alleadge the example of the good theefe saued euen at the last houre vppon the crosse, & carried to paradise that same daie with Christ, without any further toile of amendment. This example is greatly noted and vrged by all those which defer their conuersion, as surely it is and ought to be of great comfort to euery man which findeth himselfe nowe at the last cast, and therefore commonly tempted by the enemie to despaire of Gods mercy, which in no case he ought to doe. For the same God which saued the great sinner at the last houre, can also, and will saue all them that hartely turne vnto him, even at the last houre. But alas, many men doe flatter and deceiue themselues with misvnderstanding, or rather misusing of this example.

Psal 36.

The example of the theefe layed on the crosse dissolued.

17 For we must vnderstand (as S. Austen

ſten well noted) that this was one particular act of Chriſt, which maketh no generall rule: euen as wee ſee, that a temporall prince pardoneth ſometime a malefactor, when he is come to the very place of execution: yea were it not for euery malefactor to truſt thereupon for that this is but an extraordinarie act of the Prince his fauour, and neither ſhewed nor promiſed to all men. Beſides this, this act was a ſpeciall miracle reſerued for the manifeſtation of Chriſt his power and glorie, at that houre vpon the croſſe. Againe, this act vvas vppon a moſt rare confeſſion, made by the theefe in that inſtaunt, when all the woorlde forſooke Chriſt, and * the Apoſtles themſelues either doubted or loſt their faith of his Godheade. Beſide all this, the confeſſion of the theefe vvas at ſuch a time, as he coulde neither bee baptiſed, nor haue further time of amendment. And we holde, that at a mans firſt conuerſion, there is required nothing elſe, but to beleeue, and to be baptiſed. But it ſhall not bee amiſſe to put to Saint Auguſtines very words vpon this matter. For thus he writeth.

B

*The bleſſed virgin, likewiſe and other godly wome were by: but ſaid nothing (that we read of) in his defence: a plaine breach of the firſt, fift, ſixt & ninth commaundements. Serm. 120. de temp.

18 It is a remedileſſe perill, when a man giueth himſelfe ouer ſo much to vices,

vices, as hee forgetteth that hee must giue account thereof to God: & the reason why I am of this opinion, is for that it is a great punishment of sinne, to haue lost the feare and memory of the iudgement to come, &c. But, deerely beloued, least the newe felicity of the beleeuing theefe on the crosse, doe make any of you too secure and remisse: least peraduenture some of you saie in his heart: My guiltie conscience shall not trouble nor torment mee; my naughty life shall not make mee very sadde: for that I see euen in a moment al sinne forgiuen vnto the theefe; wee must consider first in that theefe, not onely the shortnes of his beliefe, and confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust did* staggar. Secondly, shew me the faith of that theefe in thy selfe and then promise to thy selfe his felicity. The diuell doth put into thy heade this security, to the ende he may bring thee to perdition. And it is vnpossible to number al them, which haue perished by the shadowe of this deceitfull hope. Hee deceiueth himselfe, and maketh but a iest of his owne damnation, vvhich thinketh that Gods mercie at the last day shall helpe or relieue him. It

B

*The blessed virgin, S. Iohn, and others, as afore: & this staggering must needs be sinne.

is hatefull before god, when a man vpon confidence of repentaunce in his olde age, doth sin the more freelie. The happy theefe whereof we haue spoken, happy, I saie, not for that he laide snares in the waie, but for that he tooke hold of the way it selfe in Christ, laying handes on the praie of life: and after a strange manner, making a booty of his owne death: he, I saie, neither did deferre the time of his saluation wittinglie, neither did he deceitfullie put the remedie of his state in the last moment of his life: neither did he desperately reserue the hope of his redemption vnto the houre of his death: neither had he any knowledge either of religion, or of Christ before that time. For if he had, it may be he would not haue bin last among the Apostles in number, which was made the former in kingdome.

19 By these words of S. Augustine wee are admonished, as you see, that this particular fact of Christ maketh no generall rule of remission to al men: not for that Christ is not alvvaies readie to receiue the penitent, as he promiseth: but for that euerie man hath not the time or grace to repent, as he should at that hour according as hath beene declared before. The generall vvaie that God The generall waie.

pro-

propoſeth to al, is that which Saint Paul
2. Cor. 11. ſaith: *Finis ſecundum opera ipſorum*: The ende of euill men is according to their workes. Looke how they liue and ſo they die. To that effect ſaith the Prophet:
Pſal. 61. *Once God ſpake, and I hard theſe two things from his mouth: power belongeth to God, and mercie vnto thee (O Lorde) for that thou wilt render to euerie man according to his workes.* The wiſe man maketh this plaine, ſaying:
Eccle. 21. *The waie of ſinners is paued with ſtones, and their ende is hell, darkenes, & puniſhment.* Finally Saint Paul maketh this generall and peremptorie concluſion:
Gal. 6. *Bee not deceiued: God is not mocked, looke what a man ſoweth, and that ſhall hee reape. Hee that ſoweth in fleſh, ſhall reape corruption: he that ſoweth in the ſpirit, ſhall reape life euerlaſting.* In which words he doth not onely laie down vnto vs the generall rule whereto we muſt truſt: but alſo ſaith further, that to perſwade our ſelues the contrary therof, were to mocke & abuſe God, which hath laide downe this lawe vnto vs.

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nuerſion
ade at
e laſt day
very
oubtfull.

20 Notwithſtanding, as I haue ſaid, this barreth not the mercy of god from vſing a priuiledge to ſome at the very laſt caſt. But miſerable is that man which placeth the anker of his eternall wealth or wo, vpon ſo tickleſome a point as this

is:

is, I call it tickleſome, for that all Diuines which haue written of this matter, doe ſpeake very doubtfully of this conuerſion of a mā at his laſt end. And although they doe not abſolutely condemne it in all, but doe leaue it as vncertaine vnto gods ſecret iudgement, yet doe they incline to the negatiue part, & doe alleage foure reaſons, for which, that conuerſion is to bee doubted, as inſufficient for a mans ſaluation.

21 The firſt reaſon is, for that the extreame feare and paines of death, being (as the Philoſophers ſaieth) the moſt terrible of all terrible thinges, doe not permit a man ſo to gather his ſpirits and ſenſes, at that time, as is required for the treating of ſo vveightie a matter with God, as is our conuerſion, and ſaluation. And if vvee ſee often that a verie good man cannot fixe his minde earneſtlie vppon heauenlie cogitations, at ſuch time as hee is troubled vvith the paſſions of cholicke or other ſharpe diſeaſes: howe much leſſe in the anguiſhes of death can a worldly man doe the ſame, being vnacquainted vvith that exerciſe, and loaden vvith the guilt of manie, and great ſins, and cloied vvith the loue both of his body, and things belonging thereunto? The firſt reaſon.

22 The

The second reason.

22 The second reason is, for that the conuersion, vvhich a man maketh at the last daie, is not (for the most part) voluntarily, but vppon necessitie, and for feare: such as was the repentaunce of Simei, who hauing grieuously offending king Dauid, in time of his affliction: afterwarde when hee sawe him in prosperity againe, and himselfe in daunger of punishment: hee came and fell downe before him, and asked him forgiuenesse with teares. But yet Dauid well perceiued the matter how it stood: and therefore though hee spared him for that day, wherein he would not trouble the mirth, with execution of iustice, yet after hee gaue order that he should bee vsed according to his desertes.

3.Reg.16.

2.Reg.10.

2.Reg.2.

The third reason.

23 The third reason is, for that the custom of sin, which hath continued al the life long, is seldome remoued vppon the instant, being growen into nature it self, as it were: for which cause God said to euil men, by the Prophet Ieremy, *If an Ethiopian can change his blacke skinne, or a Leopard his spots, that are on his backe, than can you also doe well, hauing learned all the daies of your life to doe euill.*

Ierem.13.

The fourth reason.

24 The fourth cause, for that the acts of vertues themselues cannot bee of

of so great value with God, in that instant, as if they had beene done in time of health before. For what great matter is it (for example sake) to pardon thine enemies at that time when thou canst hurt them no more? To giue thy goods avvaie, vvhen thou canst vse them no more? To abandon thy concubine, vvhen thou canst keepe her no longer? To leaue off to sinne, when sin must leaue thee. All these thinges are good and holy, and to be done by him, which is in that last state: but yet they are of noe such value, as otherwise they woulde bee, by reason of this circumstance of time which I haue shewed.

B.* A fift reason might bee taken of experience: for that we see ofttimes that such as repent after that manner, if they recouer againe, they are afterwarde as bad as they were before, and sometimes much worse: which (without question) was not true repentaunce in them.

25 These are reasons vvhy there is such doubt made of this last conuersion: not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) vvhat I saie: and (it may be) it shall be needfull to expound my meaning more plainlie,

plainelie, leaſt any man miſtake mee. What ſaie I then? That a man which repenteth not, but at the ende, ſhall bee damned? I doe not ſaie ſo. What then? Doe I ſaie he ſhall be ſaued? No. What then doe I ſaie? I ſay, I know not: I ſaie, I preſume not: I promiſe not, I knowe not. Wilt thou deliuer thy ſelfe foorth of this doubt? Wilt thou eſcape this dangerous and vncertaine point? Repēt then whiles thou art whole. For if thou repent while thou art in health, whenſoeuer the laſt daie ſhall come vpon thee, thou art ſafe. And why art thou ſafe? For that thou diddeſt repent in that time, wherein thou mighteſt haue ſinned. But if thou wilt repent thē, when thou canſt ſin no longer: thou leaueſt not ſin, but ſin leaueth thee.

29 And here now would I haue thee carefull chriſtian, to conſider (with me) but this one cōpariſon that I will make. If thoſe which doe ſhewe a kinde of repentance at the laſt day doe paſſe hēce notwithſtanding in ſuch daungerous doubtfulnes: what ſhall we thinke of all thoſe, which lacke either time, or abilitie, or will, or grace to repent at all, at that houre? What ſhal we ſay of all thoſe which are cut off before? Which die ſuddenly? Which are ſtriken ſenſeleſſe,

or

or frentike, as wee see manie are? What shall we saie of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodie? I haue shewed before out of Sainte Paule, that ordinarilie sinners dye according as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentance to be begunne, when it is to die. And then, if his repentance (vvhen it doth come) bee so doubtfull: what a pitiful case are all others in? I meane the more part, which repent not at all: but die as they liued, and are forsaken of God in that extremitie, according as he p omised, when he saith, *For that I haue called you, and you haue refused to come: for that I held out my hande and none of you would vouchsafe to looke towards mee: I will laugh also at your destruction, when anguish & calamitie commeth on you. You shall call vpon me, and I will not heare: you shall rise betimes in the morning to seeke mee, but you shal not finde me.* 2. Cor. 13. Pro. 1. Ierom. 35.

27 When a worldling doeth see that the brightnesse of his honor, vainglorie, and worldly pompe is consumed: when the heate of concupiscence, of carnall loue, of delicate pleasures is quenched: when the beautifull summer day of this life is ended, and the boisterous winter night

night of death draweth on: then vvill he turne vnto God, then will he repent, then will he resolue himselfe, and make his conuersion. When he can liue no longer, he will promise any paines, what hearing or studying of the worde of God you will: What toyle or labour in his vocation you will: what praier you will: what fasting you will: what almes deedes you canne desire: what austeritie you can imagine: he vvill promise it (I saie) vppon a condition, that hee might haue life againe: vppon condition that the daie might bee prolonged vnto him, though, if God should graunt him his request (as manie times hee doeth) he would performe no one point thereof: but be as careless as he were before. When such shall crie, with sighes and grones as pearsing as a sworde, and yet shall not be hearde, what comfort then will they hope for to finde? For whether will they turne themselues in this distresse? Vnto their worldelie wealth, power or riches? Alas they are gone, and the scripture saith: *Riches shall not profite in the daie of reuenge*. Will they turne vnto their carnall frendes? But vvhat comfort can they giue, besides onely weeping and comfortlesse mourning? Will they

Pro. 11.

they aske helpe of the Saintes, to praie for them in this instant? Then must they remember what is written: *The saintes shall reioice in glorie, and exultation shall bee in their mouthes, and twoo edged swordes in their handes, to take reuenge vppon nations, and increpations vppon people, to binde kinges in fetters, and noble men in manacles of iron: to execute vppon them the prescript iudgement of God: and this is the glorie of his saintes.* Their onely refuge must be vnto God, who indeede is the only refuge of all: but yet in this case the Prophet saieth here, that *Hee shall not heare them: but rather contemne and laugh at their miserie*: Not that hee is contrarie to his promise of receiuing a sinner, *At vvhat time soeuer hee repenteth: and turneth from his sinnes*: But for that this turning at the last daie is not commonly true repentaunce, and conuersion, for the causes before rehearsed. Psal.149. Prouerb. 1. Psal.58.

28 To conclude then this matter of delay, vvhat vvise man is there in the worlde, who reading this, will not feare the deferring of his conuersion, though it were but for one day? Who doeth knowe whether this shall bee the last day or no, that euer God vvill call him in? God saith, *I called, and you refused to come:* Prou.1.

come: *I helde out my hande, and you vvould not looke towardes mee, and therefore vvill I forsake you in your extremitie.* He doeth not say how manie times, or howe long he did call, and hold out his hand. God
Apoc. 3. saith: *I stande at the doore, and knocke:* but he saieth not howe often he doeth that or howe manie knockes he giueth. Againe, he said of wicked Iezabell, the feined Propheteſſe in the Apocalyps, *I haue giuen her time to repent, and shee woulde not, and therefore shall shee perish;* but he saith not howe long this time of
Herod. repentaunce endureth. We reade of wonderfull examples herein. Herode the father had a call giuen him, and that a loude one, vvhen Iohn Baptiſt, was ſent vnto him, and when his heart was ſo farre touched, as hee willingly
Mar. 6. heard him, and ſo followed his counſell in many thinges, as one Euangeliſt noteth: but yet becauſe hee deferred the matter, and tooke not time, vvhen it was offered: hee was caſt off againe, and his laſt dooinges made vvoorſe than his former. Herod Tetrarke the ſonne, had a call alſo when he felt that
Herod the ſecond. deſire to ſee Chriſt, and ſome miracle
Luc. 11. done by him: but, for that he aunſwered
Luc 23. not vnto the call, it did him no good,
Mat. 14. but rather much hurt. What a great knocke

knocke had Pilate giuē him at his heart, if he had bin so gratious as to haue opened the doore presently when he vvas made to vnderstand the innocencie of christ: as appeareth by washing his hāds in testimony thereof, & his wife also sent him an admonition about the same? No lesse knocke had king Agryppa at his doore, when he ctied out at the hearing of S. Paul: *O Paul thou hast perswaded mee a little to be a Christian.* But because he deferred the matter, this motion passed away againe. Mat. 14. Agrippa. Act. 28.

29 Twise happy had Pharao beene, if he had resolued himselfe presently, vpon that motion that he felt, when hee cried to Moses: *I haue sinned, and God is iust.* But by delay hee became woorse than euer he was before. S. Luke reporteth howe Felix the gouernour of Iewry for the Romans, conferred secretly oftentimes with Saint Paul, that was prisoner: and hearde of him the faith in Christ: wherewith he was greatly moued, especially at one time, when Paul disputed of Gods iustice, and the daie of iudgement: whereat Felix trembled: but yet he deferred this resolution, willing Paule to depart, and come, againe another time: and so the matter by dexion came to no effect. How many Pharao. Exod. 9. Acts. 24. Felix.

men doe periſh daily: ſome cut off by death: ſome lefte by God, and giuen ouer to a reprobate ſenſe: which might haue found grace, if they had not deferred their conuerſion from daie to daie: but had made their reſolution preſently, whē they felt god to call within their hearts.

The dāgers of paſſing the day of our vocatiō

30 God is moſt bountifull to knocke and call: but yet he bindeth himſelfe to no time or ſpace, but commeth and goeth at his pleaſure, and they which take not their times, when they are offered are excuſeles before his iuſtice, and doe not knowe whether euer it ſhall be offered them againe, or no: for that this thing is onely in the will and knoweledge of God alone, who taketh mercie where it pleaſeth him, and is bounde to none. And when the prefixed time of calling is once paſt, woe bee vnto that partie: for a thouſande vvoorldes will not purchaſe it againe. Chriſt ſheweth vvoonderfully the importaunce of this matter: when entering into Ieruſalem, a midſt all his mirth, and glorie of receiuing, hee coulde not chuſe but weepe vppon that cittie, crying out with teares: *O Ieruſalem, if thou knowvest also thoſe thinges vvhich appertaine to thy peace, euen in this thy daie: but now the*

Exod. 33.

Rom. 9.

Luc. 21.

thinge

thinges are hidden from thee. As if hee had saide, if thou kneweſt (Ieruſalem) as well as I doe, what mercie is offered thee euē this daie, thou wouldſt not doe as thou doſt, but wouldſt preſently accept thereof: but now this ſecret iudgement of my father is hidden from thee, & therefore thou makeſt little account thereof, vntil thy deſtruction ſhall come ſodainly vpon thee: as ſoone after it did.

31. By this nowe maie bee conſidered, the great reaſon of the wiſe mans exhortation: *For-ſlow not to turne to God: nor doe not deferre from daie to daie: for his vvrath will come vppon thee at the ſodaine: and in time of reuenge it vvill deſtroie thee.* Eccle.5. It maie bee ſeene alſo vpon what great cauſe the Apoſtle exhorteth the Hebrewes ſo vehemēntlie: *Dum cognominatur hodie:* Hebr.3. To accept of grace euen whiles that verie daie endured, and not to let paſſe the occaſion offered. Which euery man applying to himſelfe, ſhould followe in obeying the motions of Gods ſpirite vvithin him: and accepting of Gods vocation without delaie: conſidering vvhat a grieuous thing it is to reſiſte the holie Ghoſt. Euerie man ought (Iſaie) when he feeleth a good motion in his hart, to thinke with himſelfe: now god knocketh at my dore: Act.7. Apoc.3.

if I open presentlie, hee will enter, & dwell within me. But if I defer it vntill to morrow, I knowe not whether hee will knocke againe or no. Euery man ought to remember still that saying of the Prophet, touching Gods spirit: *Hoc die si vocem eius audieritis, nolite obdurare corda vestra*: If you hear his voice calling on you to day, doe not harden your harts, but presently yeeld to him.

Psal. 94.

32 Alas (deare brother) what hope of gaine hast thou by this perillous dilation which thou makest? Thine account is encreased thereby, as I haue shewed: thy debt of amendement is made more grieuous: thine enemye more strong: thy selfe more feeble: thy difficulties of conuersion multiplied: what hast thou then to withholde thee one day frō resolution? The gayning of a litle time in vanitie. But I haue proued to thee before, howe this time is not gained, but lost, beeing spent without fruite of godlinesse, which is indeed the onely true gaine of time. If it seeme pleasant to thee for the present: yet remember what the Prophet saieth, *Iuxta est dies perditionis, & adesse festinant tempora*: The daie of perdition, is at hand, & the times of destruction make hast to come on. VVhich daie beeing once com-

Godlines the onelye gaine of time.

Deut. 22.

I ma

I maruell what hope thou wilt conceiue, Doeſt thou thinke to crie *Peccaui?* it ſhal be well truely if thou canſt doe it: but yet thou knoweſt that Pharao did ſo, and gate nothing by it. Doeſt thou intend to make a good teſtament, and to be liberall in almes deedes at that time? This, as the caſe maie be, is very commendable: but yet thou muſt remember alſo that the virgins vvhich filled their lamps, at the very inſtant, were ſhut out and vtterly reiected by Chriſt. Doeſt thou thinke to weepe & mourne, and to moue thy iudge with teares at that inſtãt? Firſt, this is not in thy handes to doe at thy pleaſure: and yet thou muſt conſider alſo, that Eſau failed, though he ſought it with teares, as the Apoſtle well noteth. Doeſt thou meane to haue manie good purpoſes, to make greate promiſes, & vowes in that diſtreſſe? Call to minde the caſe of Antiochus in his extremities: vvhat promiſes of good deedes, vvhat vowes of vertuous life made he to GOD vpon condition he might eſcape, and yet preuailed he nothing thereby? All this is ſpoken not to put them in diſpaire, which are now in thoſe laſt calamities, but to diſſuade others from falling into the ſame: aſſuring thee (gentle reader) that the Pro-

Exodus. 9.

Matth. 25.

Heb. 12.

2. Mach. 9.

Esai.55. phet saide not without a cause: *Seeke vnto God while he maie be found: call vpon him while he is neere at hand. Now is the time acceptable. Now is the day of saluation,* saith
2.Cor.6. S. Paul. Now is God to be found, & neare at hand to embrace all them that truely turne vnto him, & make firme resolution of vertuous life hereafter, If we deferre this time, we haue no warrant that hee will either call vs, or receiue vs hereafter but rather many threats to the contrary, as haue bin shewed. Wherefore I will end with this one sentēce of S. Aust: that he is both a careles, & most graceles mā,
Tract. 33. in Iohan. which knowing all this, will venture notwithstanding the eternity of his saluation and damnation, vpon the doubtful euent of his final repentance.

CHAP. VI.

Of three other impediments that hinder men from resolution: which are: sloth, negligēce and hardnes of hart.

BEsides all other impediments which hitherto hath bene named, there are yet diuerse others to bee found, if any man could examine the particular consciences of all such as doe not resolue. But these three here mentioned, and to bee handled in this Chapter, are so publike

publike and knowen: as I maie not passe them ouer, vvithout discouering the same: for that manie times men are euill afflicted, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their ovvne health) is sufficient to auoide the daunger of the sickenesse.

2 First then, the impediment of sloth is a great and ordinarie let of resolution to manie men: but especiallie in idle and delicate people, vvhose life hath beene in all ease and rest, and therefore doe perswade themselues that they can take no paines, nor abide anie hardnesse, though neuer so faine they vvoulde. Of vvhich Saint Paul saieth, that *Nise people shall not inherite the kingdome of heauen*. These men vvill confesse to bee true, as much and more then is saide too before: and that they woulde also gladlie put the same in execution, but that they cannot. Their bodies maie not beare it, they canne take no paines in their seuerall callinges: and in the generall they cannot fast: they cannot vvatch: they cannot praie. They can-not leaue their disportes, recreations, and merie companions: they should die presentlie (as they saie) vvith melan- Of sloth. 1. Cor. 6.

cholie, if they did it: yet in their hearts they desire (forsooth) that they coulde doe the same; which seeing they cannot, no doubt say they) God will accept our good desires. But let them harken a little what the scripture saith hereof: Pro.21. *Desires doe kill the slothfull man* (saith Salomon) *his handes vvill not fall to anie worke: al the day long he coueteth & desireth, but he that is iust, will doe, & will not cease.* Matth.25. *Take the slothfull and vnprofitable seruant* (saith Christ) *and fling him into vtter darkenesse, where shal be weeping and gnashing of teeth.* Mat.21. And when he passed by the way, and foūd a fig tree with leaues with out fruit, he gaue it presently an euerlasting curse.

Four effects of sloth. 3 Of this fountaine of sloth doe proceede many effectes that hinder the slothfull from resolution. And the first is, a certaine heauines and sleepy drowsines toward all goodnes, according as the scripture saith: Pro.19. *Pigredo mittit soporem:* Sloth doth bring sleepe. For which cause S. Paul saieth: Eph.5. *Surge qui dormis:* Arise thou that art a sleepe. And Christ crieth out so often, Mat.13. Mar.24. and 25. *Videte Vigilate:* Look about you, & watch. You shall see manie men in the world, with whom if you talk of a cow, a calfe, or a fat oxe, of a peece of grounde, or the like: they can both heare

1 Drowsines.

heare and talke willinglie and freshlie: but if you reason with them of their saluation and their inheritaunce in the kingdome of heauen, they answere not at all, but will heare, as they were in a dreame. Of these men then saith the wise man: *How long wilt thou sleepe, O thou slothfull fellow? when wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a litle wilt thou close thy handes togither and take rest: and so pouertie shal hasten vpon thee as a rũning post, and beggarie as an armed man shall take and possesse thee.* Pro. 6. &

4 The second effect of sloth is to nde feare of paines, and labour, and casting of doubtes where none bee, according as the Scripture saith: *Pigrum deiicit timor.* Feare discourageth the slothfull man. And the Prophet saith of the like: *They shake for feare, where there is no feare.* These men doe frame vnto themselues straunge imaginations of the seruice of God, and daungerous euentes, if they shoulde followe the same. One saith: If I should giue much, it woulde without doubt make me a begger. Another saith: If I should still imploy my selfe to painfull labour, it would kill me ere long. A third saith: If I should humble my selfe as is required, euerie 4 Feare. Pro. 19. Psal. 52.

body would treade me vnder their feete. And yet all this is nothing else but sloth, as the Scripture testifieth in these woordes: *Dicit piger, Leo est foris in medio platearum, occidendus sum:* The sloth full man saith, sitting still in his house: There is a Lion without: If I shoulde goe out of doore to labour, I shoulde certainelie be slaine in the midst of the streetes.

Pusillanimitie. Eccle. 22. B

5 A thirde effect of sloth is pusillanimitie and faintnesse of hearte: whereby the slothfull man is ouerthrowen, and discouraged by euerie little contrarietie or difficultie, which hee findeth in vertue, or which hee imagineth to finde therein. Which the wise man *signifieth, when he saith: *In lapide luteo lapidatus est piger:* The slothfull man is stoned to death with a stone of dirt: that is, hee is ouerthrowen with a difficultie of no importaunce. Againe, *De stercore boum lapidatus est piger:* The slothfull man is stoned dead with the dung of Oxen, which commonlie is of matter so soft, as it can hurt no man.

*The vulgar translation so readeth: but now it is founde that there in it misseth the sense of the text in both these places here alleadged. And yet the matter it selfe is true though it haue no warrant hence.

6 A fourth effect of sloth is idle lazinesse: which wee see in manie men, that vvill talke and consult of this and that: about their amendment, but wil

Lazinesse.

execute

execute nothing. VVhich is most fitly expressed by the holie Ghost in these wordes: *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo;* As a doore is tossed in and out, vppon his hinges, so is a slothfull man lying lazie vppon his bed. And againe, *Vult & non vult piger:* A slothfull man will and will not. That is, he turneth himselfe too and fro in his bedde, and betweene willing and nilling he doeth nothing. And yet further in an other place, the scripture describeth this lazinesse, saying: *The slothfull man putteth his hands vnder his girdle, & will not vouchsafe to lift them vp to his mouth, for that it is painefull.* Pro. 26. Pro. 13. Pro. 29.

7 All these and many moe are the effectes of sloth: but these foure especially haue I thought good to touch in this place: for that they let and hinder greatlie this resolution which we talke of, for that hee liueth in a slumber, and will not heare, or attende to any thing that is said of the life to come, and beside this imagineth fearefull matters in the same: & thirdly is thrown down by euery little blocke that he findeth in the way: and lastly is so lazie, as hee can beare no labour at all: this man (I say) is past hope to be gained to any such purpose as wee speake for.

f sloth.

eanes to moue oth.

8 To remooue therefore this impediment, this sort of men ought to lay before their eies the labours of Christ, and of his Saints, the exhortations they vsed to other men, to take like paines, the threates made in Scripture against them which labour not: the condition of our present warfare, that requireth trauell: the crowne prepared for it: and the miserie insuing vpon idle and lazie people. And finally, if they cannot beare the labour of vertuous life, which in deede is accompanied with so manie consolations, as it may not rightfully be called a labour: how will they abide the labour and tormentes of the life to come, which must be both intollerable & euerlasting.

. Thes. 3.

9 S. Paul saith of himselfe, and others to the Thessalonians, *We did not eate our breade of free cost, vvhen we were with you: but did worke in labour, and wearinesse both daie and night*: thereby to giue you an example of imitation: denouncing further vnto you: that *If any man would not worke, he should not eate*. Christ in his parable still reprehendeth grieuously those that stoode idle, saying: *Quid hic statis tota die otiosi*: Why doe you stande here all the day idle, and doing nothing:

Mat. 20.

Iohn. 15

I am a vine (saith Christ) *and my father*

is an husband man : euery branch that beareth not fruit in me, my Father will cut off, and caſt into the fire. And in another place? *Cut downe the vnprofitable tree: why doeth it ſtande heere, and occupie vppe the grounde for nothing?* And againe, *The kingdome of heauen is ſubiect to force: and men doe gaine it by violence and labour.* For which cauſe the wiſeman alſo ſaith: *Whatſoeuer thy hand can doe in this life, doe it inſtantlie: for after it, there is neither time, nor reaſon, nor vviſedome, nor knowledge that we can imploie.* And againe the ſame wiſeman ſaieth: *The lazie hand worketh beggerie to it ſelfe, but the labourſome and valiant hand heapeth vppe great richet.* And yet further to the ſame effect. *The ſlothfull man vvil not ſowe in the vvinter, for that it is colde: and therefore hee ſhall begge in the ſummer, and no man ſhall take pittie of him.*

Luc.13. Mat.11. Ecclc.9. Pro.10. Pro.20.

10 All this pertaineth to ſhewe, howe that this life is a time of labour, and not of idlenes, and appointed to vs for the attaining of heauen: it is the market whereof we muſt buy: the battle wherein we muſt fight, and obtaine our crown: the winter wherein wee muſt ſowe: the day of labour, wherein we muſt ſweate, and get our penny. And he that paſſeth ouer lazilie this day, as the moſt part

of

of men doe, must suffer eternall pouerty, and need in the life te come: as in the first parte of this booke more at large hath bin declared. Wherefore the wise man, or rather the holie Ghost by his mouth, giueth each of vs, a most vehement admonition and exhortation, in these wordes. *Run about, make hast: stir vp thy friend: giue no sleepe vnto thine eies: let not thine eie liddes slumber: they skip out as a Doe from the hãds of him that holdeth her: and as a birde out of the hands of the fowler. Goe vnto the Emmet, thou slothfull man, and consider her dooinges, and learne to be wise: shee hauing no guide, teacher, or captaine, prouideth meate for her selfe in the Summer, and gathereth together in the harueſt, that vvhich may serue her to feede vppon in the winter.* By which words we are admonished in what order wee ought to behaue our selues in this life, and how diligent & carefull we should be in doing of al good workes, (as S. Paul also teacheth) considering as the Emmet laboureth most earnestlie in the harueſt time to laie vp for the winter to come: so we should for the next world: and that slothfulnes to this effect is the greatest and most dangerous let that maie be. For, as the Emmet shoulde die in the vvinter most certainely for hunger, if he should liue

idlie

idly in the ſummer: ſo without all doubt they are to ſuffer extreame neede and miſerie in the world to come, who nowe for ſloth doe omit to labour.

11 The ſecond impediment is called by me in the title of this Chap. negligence. But I doe vnderſtand thereby a furder matter, than commonly this word importeth. For I doe comprehend vnder the name of negligence all careleſſe and diſſolute people, which take to heart nothing that pertaineth to GOD or godlineſſe, but only attende to worldly affaires, making their ſaluation the leaſt part of their cogitations. And vnder this kinde of negligence, is contayned both Epicuriſme (as S. Paule noteth in ſome Chriſtians of his daies, who began only to attend to eat & drinke, & to make their bellies their God, as manie of our Chriſtians now doe) and alſo a ſecret kinde of Atheiſme, or denying of God: that is, of denying him in life and behauiour, as S. Paule expoundeth it. For albeit theſe men in vvoordes doe confeſſe God, and profeſſe themſelues to be as good Chriſtians as the reſt: yet ſecretly indeede they doe not beleeue God, as their life and doinges doe declare. Which thing Eccleſiaſticus diſcouereth plainely, when hee ſaith: *Væ diſſo-*

Of negligence.

Epicuriſme or life of Epicures. Phil. 3. Rom. 16.

Tit. 1.

Eccle. 2. *dissolutis corde, qui non credunt Deo*: Woe be vnto the dissolut, & careles in hart which doe not beleeue God. That is, though they professe that they beleeue & trust in him: yet by their dissolute & careless doings, they testifie that in their hartes they beleeue him not: for that they haue neither care nor cogitation of matters pertaining to him.

Of careless Atheists. Deut. 22. 12 These kind of men are those: which the scripture noteth and detesteth for plowing with an oxe, and an Asse together: for sowing their grounde vvith mingled seede: for wearing apparell of linsie woolsie: that is, made of flax and woole together. These are they of whom Christ saith in the Reuelat. Apoc. 3. *I would thou were either colde or hote. But for that thou art lukewarme, and neither colde nor hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accorde all religions together, and take vp all controuersies by onely saying, that either they are differences of small importance, or else that they appertaine onlie to learned men to thinke vppon, and not vnto them. These are they which can apply themselues to any companie, to anie time, to any Princes pleasure, for matters of life to come. These men forbid all talke of spi-

rite

rite, religion, or deuotion in their presence: onely they will haue men eate, drinke, and be merry with them: tell news of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe ouer this life in lesse consideration of God, than the very heathens did. And hath not the scripture reason then, in saying that these men in their harts and workes are atheists? Yes surely. And it may be proued by many rules of Christ. As for example: this is one rule set down by himselfe, *By their fruits yee shall knowe them.* For such as the tree is within, such is the fruite vvhich that tree sendeth foorth. Againe, *The mouth speaketh from the aboundance of the hart:* and consequētly, seeing their talke is nothing but of woorldly vanities: it is a signe there is nothing in their hart but that. And then it followeth also by a third rule, *Where the treasure is, there is the hart.* And so, seeing their hearts are onely set vppon the world: the world is their onely treasure and not God. And consequently, they prefer that before God, as indeed Atheists doe.

Luc. 6.

Mat. 12.

Mat. 6.

13 This impediment reacheth far and wide at this day, and infinit are the men which are intangled therewith: and the cause thereof especially is inordinate

The chiefe cause of Atheisme at this daie.

loue

1. Iohn. 2. loue of the worlde: which bringeth men to hate God, and to conceiue enmity against him, as the Apostle saith: & therfore no maruell, though indeed they neither beleeue, nor delight in him. And of all other men, these are the hardest to be reclaimed, & brought to any resolution of amendment: for that they are insensible: & beside that do also flie al meanes whereby they maie be cured. For, as there were small hope to bee conceiued of that patient, which being grieuously sick, should neither feele his disease, nor beleeue that he were distempered, nor abide to heare of Phisicke, or phisitions, nor accept of any counsell that shoulde be offered, nor admit any talke or consultation about his curing: so these men are in more dangerous estate than any other, for that they know not their own daunger: but persuading themselues to be more wise than their neighbours, doe remoue from their cogitations al things whereby their health maie bee procured.

A comparison,

The waie to cure careless men.

24 The onelie waie to doe these men good, (if there be any waie at all) is to make them know that they are sicke and in great danger; which in our case maie bee doone best (as it seemeth to me) by giuing them to vnderstand how far

far they are off, from anie one peece of true christianity, & consequently frō all hope of saluation that maie be had therby. God requireth at our handes, that *We should loue him, and serue him, withall our heart, withall our soule, and withall our strength*. These are the prescript words of God, set downe both in the olde and new law. And how far (I praie thee) are these men off from this, which imploie not the halfe of their heart, nor the halfe of their soul, nor the halfe of their strēgth in Gods seruice: naie nor the least parte thereof? God requireth of vs, that wee should make his lawes and precepts our studie and cogitations: that we should thinke on them continually, and meditate vpon them both daie and night, at home, and abroade, earlie and late, when we goe to bed, and when wee rise in the morning: this is his commaundement, and there is no dispensation therein. But how far are those men from this, which bestow not the third part of their thoughtes, vppon this matter, no not the hundred part, nor scarce once in a yeare doe talke thereof? Can these men saie they are christians, or that they beleeue in God?

Deut. 26. Mat. 22. Luc. 10.

Deut. 6. 11. Iohn. 1.

15 Christ making the estimate of thinges in this life, pronounced this sen-

tence,

Luc. 19. tence, *Vnum est necessarium:* One onelie thing is necessarie, or of necessity in this world: meaning the diligent and carefull seruice of God. These men finde manie thinges necessarie besides this one thing, and this nothing necessary at al. How far doe they differ them in iudgment from Christ? Christes Apostle

1. Iohn. 2. saith, that a Christian *Must neither loue the woorlde, nor any thing in the woorlde.* These men loue nothing else, but that which is of the worlde. He saith, that *Whosoeuer is a friende to the worlde, is an enemie to Christ.* These men are enemies

Luc. 18. to whosoeuer is not a friende to the

Ephe. 5. world. How then can these men holde of Christ? Christ saith, *We shoulde praie still.* These men praie neuer. Christes Apostle saith, that *Couetousnesse, vncleanenesse, or securitie, shoulde not be so much as once named among Christians.* These men haue no other talke but such: Finally, the whole course and canon of scripture runneth, that Christians shoulde

Luc. 21. Mat. 24. Mich. 6. Rom. 11. Rom. 12. Mat. 10. bee, *Attenti, vigilantes, soliciti, instantes, feruentes, perseuerantes, sine intermissione:* that is, Attent, vigilant, carefull, instant, feruent, and perseuerant without intermission in the seruice of God. But these menne haue no one of these pointes, nor anie degree of anie one of these

points,

points, but euery one the cleane contrarie. For they are neither attent to those thinges which appertayne vnto God, nor vigilant, nor solicitous, nor carefull, & muchlesse instant and feruent, and least of al perseuerant without intermission: for that they neuer begin. But on the contrary side they are careleſſe, negligence, lumpish, remisse, keycolde, peruerse, contemning & despising, yea loathing, and abhorring al matters, that appertain to the mortifiyng of themselues, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside only the bare name, which profiteth nothing.

16 And this is sufficient to shew howw great and dangerous an impediment this careleſſe, senseleſſe, and supine negligence is, to the resolution, whereof we intreate. For if Christ require to the perfection of this resolution, that whosoeuer once espieth out the treasure hidden in the fielde (that is, the kingdome of heauen, and the right waie to come to it) hee shoulde presentlie goe and sell all that hee hath, and buy the fielde: that is hee shoulde prefer the pursuite of this kingdome of heauen, before all the commodities of this life, whatsoeuer, and rather

Matth. 13.

venture.

venture them all, than to omitte this treasure: If Christ, I saie, require this, as hee doeth, when will these men euer bee brought to this point, which will not giue the least part of their goods to purchase that fielde, nor goe foorth of doore to treate the buying thereof, nor will so much as thinke, or talke of the same, nor allow of him which shall offer the meanes or waies to compasse it?

17 Wherefore, whosoeuer findeth himselfe in this disease, I woulde counsell him to reade some Chapters of the first part of this booke: especiallie the third and fourth, treating of the causes, for which wee were sent into this worlde, as also the fift, of the account which we must yeelde to God, of our time here spent: and he shal thereby vnderstande, I donbt not, the error, and daunger hee standeth in, by this damnable negligence wherein hee sleepeth, attending only to those thinges which are mere vanities, & for which he came not into this world: & passing ouer other matters, without care or cogitation, which onely are of importance, and to haue beene studyed, and thought vpon by him.

18 The thirde and last impediment that

that I purpose to handle in this booke, is a certaine affliction or euill disposition in some men, called by the scriptures, hardnes of heart, or in other woordes, obstinacy of minde: whereby a man is setled in resolution, neuer to yeeld from the state of sinne wherein hee liueth, whatsoeuer shall, or maie bee saide against the same. And I haue reserued this impediment, for the last place in this booke, for that it is the last, & worst of all other impedimentes discouered before, containing all the euill in it selfe that any of the other before rehearsed haue, and adding besides a most wilfull, and malicious resolution of sinne, quite contrarie to that resolution, which we so much endeuour to induce men vnto. Of hardnes of heart.

16 This hardenesse of heart hath diuerse degrees in diuerse men, and in some much more grieuous than in others. For some are arriued to that high and chiefe obduration, vvhich I named before, in such sort, as albeit they well knowe that they are amisse: yet for some worldly respect or other, they will not yeelde, nor change their course. Such vvas the obduration of Pilate, though he knew that he condemned Christ wrongfully: yet, not to Two degrees of hardnes of hart. Mat. 27.

B

*It seemed to be of weakenes rather than of such obduration, as was, in Pharao or is spoken of here.

to leese the fauour of the Iewes, or incur displeasure, with his prince, he proceeded and gaue sentence against him.

Exod. 6. 7. 8. This also vvas the obduration of Pharao, who, though he sawe the miracles of Moses, and Aaron, and felte the strong hande of God vppon his kingdome: yet not to seeme to be ouercome by such simple people as they were, nor that men should thinke hee woulde bee

Acts. 26. 27. B

*In these two also it seemeth rather to haue beene ignorance, than obduration. But the example is notably foūd in the Preists, Scribes, and Pharisees, who euer opposed themselues against the preaching of Christ, & at the lēgth put him to death.

aPersecutors.

inforced by any meanes to relent, hee perseuered still in his wilfull wickednesse, vntill his last and vtter destruction came vpon him. This hardnesse of hart was also in king* Agrippa, and Felix gouernor of Iewry, who, though in their owne conscience they thought that Saint Paul spake truth vnto them: yet, not to hazard their credit in the world, they continued still, and perished in their own vanities. And commonly this obduration is in all a persecutours of vertue, and vertuous men, and especially of those that professe the trueth: whome though they seeme euidently to bee innocent, and to haue the worde of God, and equity on their side: yet to mainetaine their estate, credit and fauoure in the woorlde, they persist vvithout either mercie or release vntill God cut them off in the middes

o

of their malice, and furious cogitations.

20 Others there are, who haue not this obduration in so high a degree as to persist in vvickednesse, directlie against their owne knowsledge: but yet they haue it in another sort: for that they are setled in firme purpose to follow the trade, which already they haue begun: and will not vnderstand the dangers therof: but do seek rather means to perswade themselues and quit their consciences therein: & nothing is so offensiue to them, as to heare any thing against the same. Of these men holy Iob saith, *Dixerunt Deo, recede a nobis, & scientiam viarum tuarum nolumus:* They saie to God, depart from vs, we will not haue the knowledge of thy waies. And the Prophet Dauid yet more expressely. *Their furie is like the furie of serpentes, like to cocatrices that stoppe their eares, and will not heare the voice of the inchanter.* By this inchanter hee meaneth the holy ghost, which seeketh by all meanes possible to charm them from the bewitching, wherin they stande, called by the wise man, *fascinatio nugacitatis*. The bewitching vanity. *But* (as the Prophet saith) *they will not heare, they turne their backes and stoppe their eares, to the ende they*

A second degree of obduration.

Iob. 21.

Psalm. 57.

Sap. 4.

Zach. 7.

may not vnderstand: they put their heartes as an adamant stone, least they shoulde heare Gods law and be conuerted.

21 The nation of Iewes is particularly noted to haue beene alwaies giuen to this great sin, as S. Steuen witnesseth, when he said vnto their owne faces: *You stifnecked Iewes, you haue alwaies resisted the holie Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saintes of God, in whome the holy Ghost spake vnto them from time to time for amēdment of their life: and for that through the light of knowledge vvhich they had by hearing of Gods lawe, they coulde not in trueth, or shewe condemne the things, which were saide, or auoide the iust reprehensions vsed towardes them and yet resolued with themselues, not to obey or change the custome of their proceedings: therfore fell they in sinne to persecute sharpelie their reprehendors: whereof the only cause was hardnes of heart: *Inpuraueruns facies suas supra petram, & noluerunt reuerti:* saith God by the mouth of Ieremy: They haue hardned their faces aboue the hardnes of a rocke, and they will not turn to mee. And in another place of the same Prophet he complaineth grieuo-

The hard harted Iewes. Act. 7.

Mat. 5. Luc. 18. 13.

Ierem. 5.

uouslie of his peruersitie: *Quare ergo aversus est populus iste in Ierusalem, aversione contentiosa*: And why then is this people in Ierusalem reuolted from me by so contētious and peruerse an alienation, as they will not hear me any more, &c. and yet againe in another place: *Quare moriemini domus Israell*: Why will you die you house of Israel? Why wil you damne your selues? Why are you so obstinate as not to heare, so peruerse as not to learne: so cruell to your selues as you will not know the dangers wherein you liue, nor vnderstand the misery that hāgeth ouer you. Ezech. 18.

22 Doest thou not imagine (dear brother) that God vseth this kind of speech not onelie to the Iewes, but also to many thousand christians, and perhaps also to thy selfe manie times euerie day: for that thou refusest his good motions & other means sent from him: to draw thee to his seruice, thou being resolued not to yeeld thereunto, but to followe thy pursute whatsoeuer persuasiōs shal come to the contrarie? Alas how manie Christians be there, who saie to God daily (as they did whom I named before) *Departe from vs: wee will not haue the knowledge of thy waies*? How many be there which abhor to hear good counsell? Fear & trem- Iob. 21.

ble to read good bookes? Flie and deteſt the frequentation of godlie companie, leaſt by ſuch occaſions they might be touched in conſcience, conuerted, and ſaued? How manie be there which ſaie with thoſe moſt miſerable harde hearted men, whereof the ſcripture ſpeaketh:

Iſai. 28. *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum:* We haue ſtricken a league with death, and haue made a bargaine with hell it ſelfe? Which is as much to ſaie, as if they had ſaide: Trouble vs not, moleſt vs not with thy perſwaſions: ſpende not thy wordes and labour in vaine, talke vnto others vvho are not yet ſetled: let them take heauen that will: we for our partes are reſolued: we are at a point: we haue made a bargaine that muſt bee perfourmed, yea though it be with hel, and death euerlaſting.

The deſcription of an hard heart. Pſal. 75. 23 It is a wonderfull fury, the obduration of an heard hearr: and not without cauſe cõpared by the Prophet (as I ſhewed before) to the wilfull furie & rage of ſerpents. And anorher place of ſcripture

Eſai. 14. deſcribeth it thus: *Durus es, & nervus ferreus cervix tua, & frons tua area:* Thou art harde harted, & thy necke is a ſinow of iron, and thy foreheade is of braſſe. What can be more vehemẽtly ſpoken

to

to expresse the hardnesse of this mettal? But yet S. Barnard expresseth it more at large in these wordes: *Quid ergo cor durum*: And what is then an hard hart? And hee aunswereth immediatly: An harde heart is that which is neither cut by compunction, or softened by godlinesse, nor mooued with praiers: nor yeeldeth to threatning, nor is anie thing holpen, but rather hardened by chastening. An hard hart is that vvhich is ingratefull to Gods benefites: disobedient to his counsels: made cruell by his iudgementes: dissolute by his allurementes: vnshamefast to filthines: feareless to periles: vncurtuous in humane affaires: retchles in matters pertaining to God: forgetfull of thinges past: negligent in thinges present: improuident for things to come. Lib. 1. de consid. ad Eug. cap.

24 By this description of S. Barnad it appeareth, that an harde hart, is almost a desperate and remediles disease, where it falleth. For what will you do (saith this good father) to amende it? If you laie the grieuousnes of sinne before him, hee is not touched with compunction. If you alleadge him all the reasons in the worlde, why we ought to serue god, and vvhy we ought not to offend, & dishonour him: he is not mollified by this The explication of S. Barnards wordes.

consideration of pittie. If you woulde requeſt him and beſeech him with teares euen on your knees: he is not moued. If you threaten Gods wrath againſt him: hee yeeldeth nothing thereunto. If God ſcourge him indeede, he waxeth furious, & becommeth much more hard than before. If God beſtow his benefites on him: he is ingratefull. If he counſell him for his owne ſaluation: hee obeieth not. If you tell him of Gods ſecret, and ſeuere iudgementes: it driueth him to deſperation, and to more crueltie. If you allure him with gods mercie: it maketh him diſſolute. If you tell him of his owne filthines, hee bluſheth not. If you admoniſh him of his perils: hee feareth not. If hee deale in matters towardes men: hee is proud and vncourteous. If he deale in matters towardes God: hee is raſh, light, and contemptuous. Finallie, he forgetteth whatſoeuer hath paſſed before him towardes other men, either in reward of godlineſſe, or in puniſhment of ſinners. For the time preſent, he neglecteth it, nor maketh anie account of vſing it to his benefite. And of thinges to come either of bliſſe or miſerie, hee is vtterlie vnprouident: nor will eſteeme thereof, laie you them neuer ſo often, or vehe-

mently

mently before his face. And what way is there then to doe this man good?

25. Not without great cause surely did the wise man praie so hartely to GOD: *Animæ irreuerenti, & infrænatæ ne tradas me:* Deliuer me not ouer (O Lorde) vnto a shameles and vnruly soule. That is, vnto a hard, and obstinate hart. Whereof hee giueth the reason in an other place of the same booke: *Cor enim durum habebit male in nouissimo:* For that an harde heart shall bee in euill at the last daie. O that all hard harted people woulde note this reason of scripture! But Saint Barnard goeth on, and openeth the terror hereof more fully, when he saith: *Non duri cordis salutem vnquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta Prophetam) cor lapideum, & dedit cor carneum.* There vvas neuer harde harted man saued, except GOD by his mercie did take awaie his stony hart and giue him a heart of flesh, according to the Prophet. By which wordes Saint Barnarde signifieth, and prooueth out of the Prophet, that there are two kindes of heartes in men, the one a fleshie heart, vvhich bleedeth if you but pricke it: that is, it falleth to contrition, repentaunce, and teares, vppon neuer so small a checke for

The danger of an hard hart. Ezech.23. Ezech.36.

Lib.1.de consid.ca. Ezech.36.

Two kinds of hearts in men with their properties.

 sin-

sin. The other is a stony heart, which if you beat and buffet neuer so much with hammers, you may assoone breake it in peeces, as either bend it, or make it to bleede. And of these two hearts in this life dependeth all miserie, or felicity for the life to come. For as God when he woulde take vengeance of Pharao, had no more grieuous vvaie to doe it, than to saie: *Indurabo cor Pharaonis*: I will harden the hart of Pharao: That is (as Saint Augustine expoundeth) I will take awaie my grace, and so permit him to harden his owne heart: so when hee woulde shewe mercy to Israell, he had no more forcible meanes to expresse the same, than to saie: *I vvill take awaie the stonie hart out of your flesh, and giue you a fleshie hart insteed thereof.* That is, I will take awaie your harde heart, and giue you a soft hart that will be moued, when it is spoken to. And of all other blessinges, and benefites, which God doeth bestowe vpon mortall men in this life, this soft and tender heart is one of the greatest: I mean such an hart as is soone moued to repentaunce: soone checked and controled, soone persed, soone made to bleede: soone stirred to amendment. And on the contrarie part, there can bee noe greater curse or malediction laide

xod. 47. 14.
ug. lib. 18.
per Exod.
serm. 88.
e tempt.
ze c. 36.

laid vpon a Christian, than to haue an hard and obstinate heart, which heapeth euery day vengance vnto it selfe, and his maister also. S. Paul saith it is compared by the Apostle vnto the grounde, which no store of rain cā make fruitful, though it fall neuer so often vpon the same, and therefore he pronounceth thereof, *Reproba est, malidicto proxima, cuius consummatio in combustionem.* That is, it is reprobate & next dore to malediction, whose end or consummation must be in fire & burning. Act. 6.

16 Which thing beeing so, no maruell though the holie scripture doe dehort vs so carefullie from this obduration and hardnes of heart, as from the most daungerous and desperate disease, that possiblv maie fal vpon the Christian, being indeede, as the Apostle signifieth, the next doore to reprobation it selfe. Heb. 6.

S. Paul therefore crieth: *Nolite contristari, nolite extinguere spiritum Dei*: Doe you not make sadde, doe you not extinguish the spirite of GOD by obduration, by resisting and impugning the same. Eph. 4. 1. Thes. 5.

Againe, *Non obduretur quis ex vobis fallacia peccati*: Let no man be hard hearted among you through the deceite of sinne. Heb. 3.

The Prophet Dauid also crieth: *Hodie si vocem eius audieritis: nolite* Psalm. 94.

obdurare corda vestra: Euen this daie if you wil heare the voice of God calling you to repentaunce, see you harden not your harts against him. Al which earnest speeches, vsed by Gods holy spirit doe giue vs to vnderstand how carefullie we haue to flie this most pestilent infection of an heard hart: which almightie God by his mercie giue vs grace to doe, and indue vs with a tender hart towardes the full obedience of his diuine Maiestie: such a soft heart (I saie)
3.Reg.3. as the wise man desired, when he said to God: *Da seruo tuo cor docile:* Giue vnto me thy seruant (O Lorde) an heart that is docible, and tractable to be instructed: such an heart as God himselfe describeth to bee in all them whom
Isai.66. hee loueth, saying: *Ad quem respiciam nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whom will I haue regard or shew my fauour, but vnto the poore & humble of heart, vnto the contrite spirite, and to such as trẽble at my speeches?

27 Beholde, deare brother, what an heart God requireth at thy hand. A little poore and humble heart, for so much importeth the diminutiue *pauperculus*, also a contrite heart for thine offences past: & an heart that trembleth at euery word

worde that commeth to thee from God by his miniſters. How then wilt thou not feare at ſo many wordes, and whole diſcourſes, as haue beene vſed before, for thine awakening: for opening thy perill: for ſtirring thee to amendement? Howe vvilt thou not feare the threates and iudgements of this great Lorde for thy ſinne? How wilt thou dare to proceede anie further in his diſpleaſure? How wilt thou deferre this reſolution any longer? Surely the leaſt part of that which hath beene ſaide, might ſuffice to moue a tender hart, an humble and contrite ſpirit, to preſent reſolution and earneſt amendment of life. But if altogether cannot mooue thee to doe the ſame, I can ſay no more, but that thou haſt a verie hard heart indeede: which I beſeech our heauenly father to ſofte for thy ſaluation, with the precious hoat bloud of his only ſon, our ſauior, who was content to ſhed it for that effect vpō the croſſe.

28 And thus now hauing ſaid ſo much as time permitteth me, concerning the firſt generall part required at our hands for our ſaluation: that is, concerning reſolution, appointed by my *diuiſiō in the beginning, to be the ſubiect or matter of this firſt booke, I will end here: deferring

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ring for a time the performaunce of my purpose for the other two bookes * vpon the causes, and reasons set downe in an aduertisement to the reader, at the very first entrance into this booke: nothing doubting, but if God shall vouchsafe to work in any mans hart by means of this booke, or otherwise this first point of resolution, the most hard of all other: then will hee also giue meanes to perfect the worke begun of himselfe, & wil supply by other waies the two principall partes following: that is, both right beginning & constant perseuerance, whereunto my other two bookes promised are appointed. It will not be harde for him that were once reformed, to find helpers and instructours ynowe, the holy Ghost in this case beeing alwaies at hand: there want not good books & better men, god be glorified for it, in our owne country at this day, which are well able to guide a zealous spirite in the right way to vertue, and yet as I haue promised before, so meane I, by gods most holy helpe and assistaunce, to send thee (gentle reader) as my time and ability wil permit, the other two bookes also: especially if it shall please his diuine maiesty to comfort me thereunto, with the gaine or good of any one soule; by this which is already done, that

B

* Which was for that either time, or health, or liberty did not permit. Phil. 2.

that is, if I shall conceiue or hope, that any one soule, so dearely purchased by the precious bloud of the sonne of God shall bee mooued to resolution by any thing that is here saide: that is, shall be reclaimed from the bondage of sin, and bee restored to the seruice of our maker and redeemer: vvhich is the onely ende of my vvriting, as his maiesty best knoweth.

19 And surely (gentle reader) though I must confesse that much more might bee saide of this point of resolution, than is heere touched by mee, or than any man can well vtter in anie competent kinde of booke or volume: yet am I of opinion, that either these reasons heere alleadged are sufficient, or els nothing will suffice, for the conquering of our obstinacy, and beating downe of our rebellious disobedience in this point. Here thou maiest see the principall arguments inducing thee to the seruice of God, and detestation of vice. Here thou maiest see the cause and end why thou wast created: the occasion of thy comming hither: the thinges required at thy handes in particular: the account that wil be demanded of thee: his goodnes towardes thee: his vvatchfulnes ouer thee: his desire to win thee: his reward

The effect of that which hath been saide in this booke.

The first part.

reward if thou doe well: his infinit punishment if thou doe euill: his calling: his baites: his allurements to saue thee. And on the contrarie part, here are discouered vnto thee the vanities and deceites of those impedimentes, hinderances, or excuses, vvhich any way might let, stay or discourage thy resolution: the feined difficulties of vertuous life are remooued: the conceited feares of gods seruice are taken avvaie: the alluring flatteries of worldely vanities are opened: the foolish presumption of Gods mercie: the daunger of delaie: the dissimulation of sloth: the desperate perill of careless and stonie harts are declared. What then wilt thou desire more to moone thee? What further argumēt wilt thou expect to draw thee from vice and wickednesse than all this is?

In the second part.

30 If all this stir thee not, what will stirre thee, gentle reader? If when thou hast read this, thou laie downe thy booke againe, and walke on thy careless life as quietly as before: what hope (I beseech thee) maie be conceiued of thy saluation? Wilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe

in this kinde of life. What then? Wilt thou forgoe heauen, and yet escape hell too? This is lesse possible, whatsoeuer the Atheistes of this woorlde doe perswade thee. Wilt thou deferre the matter, and thinke of it hereafter? I haue told thee mine opinion hereof before. Thou shalt neuer haue more abilitie to doe it than nowe, and it may be, neuer halfe so much againe. If thou refuse it nowe, I maie greatly feare, that thou wilt be refused hereafter thy selfe. There is no way then so good, deare brother, as to doe it presently whiles it is offered. Breake from that Tyrant which detaineth thee in seruitude: shake off his chaines: cut a sunder his bondes: runne violently to Christ, which standeth readie to imbrace thee, with his armes open on the crosse. Make ioyfull all the Angels and court of heauen with thy conuersion: strike once the stroke with God againe: make a manlie resolution: say with the olde couragious souldiour of Iesus Christ, Saint Ierom: if my father stoode weeping on his knees before me, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolkes howling on euery side to retaine me in sinfull life with them: I would fling off my

Luc. 13.

A notable saying of S. Ierome.

my mother to the grounde: despise al my kindred: run ouer my father, & tread him vnder my feet, thereby to run to Christ when he calleth me.

31 Oh that we had such hartes as this seruant of God had, such courage, such manhoode, such feruent loue to our maister. Who would lye one day in such slauerie as we doe? Who would eate huskes with the prodigall sonne among swine, seeing he maie returne home, and be so honourably receiued and intertained by his olde father: haue so good cheere & banqueting: & beare so great melodie, ioie and triumph, for his returne? I say no more herein, deare brother, than thou art assured of, by the woorde and promise of Gods owne mouth: from which can proceede neither falshoode nor deceit. Returne then, I beseech thee: laie hande fast on his promise, who will not faile: run to him now he calleth, whiles thou hast time: and esteeme not all this world worth a strawe in respect of his one act: for so shalt thou bee a most happy and thrise happy man, & shalt blesse hereafter the houre & moment that euer thou madest this resolution: and I for my part (I trust) shall not bee voide of some portion of thy felicitie. At leastwise I doubt not

but

but thy holy conuersion shall treat for me with our common Father, vvho is the God of mercies, for remission of my many sinnes, and that I may serue and honour him togither with thee, all the daies of my life, vvhich ought to bee both our petitions: and therfore in both our names, I beseech his diuine maiestie to graunt it to vs:

for euer and euer,
Amen.

The ende of this booke of
RESOLVTION.

A TREATSIE TENDING TO PACIFICATION: BY LABOVRING THOSE THAT are our aduerſaries in the cauſe of religion to receiue the Goſpel, & to ioine with vs in profeſſion thereof.

By Edm. Bunny.

Hoſea, 3.4.5.

The children of Iſraell ſhal ſit a great while without King, without Prince, without ſacrifice, without image, without Ephod, and without Teraphim. But afterwarde the children of Iſraell ſhall bee conuerted, & ſeeke the Lorde their God, and Dauid their King: and in the latter daies they ſhall worſhip the Lorde, and his louing-kindneſſe.

THE TREATISE TENDING TO PACIFICATION.

O perſwade or moue others to the trueth of religion, that being as yet by preiudice deceiued, cannot perſwade themſelues to be ſo ſhorte thereof as they are: hath bin, and euer muſt be in all ages ſo needefull an argument, as that many doe gladly beſtowe their labour therein. Of which, as other ages haue euer giuen ſufficient teſtimonie, ſo this of ours doth moſt plentifully witneſſe the ſame: beeing ſo much more fruitefull, and aboundant therein, as it hath pleaſed God to bleſſe it with ſo rare and ſingular a light of the trueth, as (to our knowledge) hee neuer yet beſtowed on others. Therefore among vs alſo there are, and thoſe verie manie, that haue taken this argumente in hande, and haue done ſo well therein, that God is glorified, the Church is encreaſed, and themſelues haue gotten a reuerende eſtimation among the people of God thereby. So commeth it to paſſe, that whatſoeuer

ſhall

I shall doe therein according to the small talent that God of his goodnesse hath bestowed on me, may seeme to be needlesse: and as it were to come out of season, when the Church is so wel stored already, with such persuasion, and others long since seeme to themselues halfe cloied therewith. Neuertheleſſe seeing that now I was purposed to get foorth this booke of resolution that goeth before, which so treateth of godlinesse of life, that in a manner, it maketh no mention of knowledge or faith, as also it appeareth that the authour himselfe vvas in some thinges of a contrarie iudgement to vs therein, I thought the case it selfe to be such, as that it behooued me to saie somewhat thereof, as before the preface I haue declared. The effect whereof is thus much, first to shew that there is verie reason vvhy they should ioine in profession with vs, and then to declare in what sort to remooue such thinges as most doe hinder the weaker sort. The reason why they ought to ioine in profession with vs, is for that it becommeth and behoueth the Church of God, in many respectes, to be at vnitie in it selfe, and yet the case so standeth in this matter, that wee are not able in our profession to yeelde vnto them,

The principall partes of this treatise.

but

but they verie vvell may, and of duty ought to accorde vnto vs. It becommeth and behoueth the Church of God to bee at vnitie in it selfe, for so many good and substantiall causes, that it needeth no confirmation at all. Insomuch, that it shall not bee needefull to bestow any labour in the prooving of it. The other is not so fully concluded of all, and yet notwithstanding we doubt not, but wee haue sufficient groundeworke to be perswaded therein as wee are. The reason why we may not yeelde vnto them, is for that there can be no other account made of the matter, but that the benefite we shoulde get thereby, would be very litle, and the inconuenience that commeth with all, marueilous great. The benefite that wee should get thereby, seemeth to rest but onely in a certaine perswasion, that we woulde bee in better case than nowe we are. For whether wee should be so or not, that must needes (as yet) lie in question betwixt vs. But this is verie true indeede, that if wee were of their profession, then would we be with them perswaded, that our state were so much the better. And our state woulde then seeme to bee bettered both for the certainetie of our saluation

Why wee maie not ioine with them.

What is the benefit that we might seem to get by their profession.

tion in the worlde to come: and in some thinges that doe concerne this present life. For as touching our saluation, we should account our selues more sure of it, because then we should imagine our selues to haue the mediation and helpe of Angels, and Saintes in heauen, & the benefit of our owne and other mens merites on earth: whereas by the professiō that nowe we are of, we so rest in Iesus Christ alone, that we seeke for no helpe by anie of those. And if Iesus Christ be not onely sufficient to woorke our saluation (which themselues doe neuer denie) but also sufficient in himselfe, not going out of his owne person for anie part of his sufficiencie, but keeping only to his owne merites and mediation, hauing no respect at all to the mediation or merites of any others (which also I thinke very few of them will denie, though vvhen they haue graunted it, they are faine sometimes to borrowe it againe to establishe the doctrine of those other helpes) vvhat speciall aduauntage is it to vs for to haue anie more besides, when wee haue enough and enough only in him? For though it vvere not ill to mingle anie other vvith him (vvhich at this present wee vvill not vrge) yet if it bee bur more than

What benefite wee should haue towarde our saluation.

than needeth, it can be no speciall benefit to vs. He that hath well dined already, can very little be holpen by more plenty of meate, bee it neuer so good, and otherwise welcome vnto the taste. Nowe that Christ is sufficient euen in himselfe, without the helpe of any other, if it bee not in the Scripture so plainely set downe & so deriued through all antiquitie in the iudgement of any, but that still they will holde it needefull to seeke vnto others so farre as before they were woont to doe: neither will wee labour at this present to make it plainer. The thinges that doe belong to this present life, wherein it might seeme our estate might bee bettered, are of two speciall sortes, whereof some concerne our inwarde, and one other concerneth our outward gouernement. Our inward comfort may seeme, might bee increased vnder that profession, two principall waies. First that then wee neede not feare the excommunication or curse of the Bishoppe of Rome, vnder which we are now and long haue beene, then for that they haue a more copious representation (as they take it) of heauenly comfortes than we, for that in sacramentes, and ceremonies they farre exceeded vs: and haue that

What benefit we shulde haue in maters concerning this present life. First of inward comfort.

vse of images also, vvhereas wee haue none at all. First therefore, concerning the Popes curse, we doe not finde it now to be of that force, that heretofore we thought it to be, neither by the woorde of God, neither by experience it selfe. And if we haue litle cause to feare it, & then (proportionably) feare is a little, surely it were no great pleasure to anie of vs to bee deliuered from the hurte thereof, that doth not hurt vs, nor from feare of that, whereof we stande in no feare at all. As for the spirituall censure of the Church, rightly proceeding against any, we knowe it is to be feared indeed of those whom it toucheth. But wee are long since perswaded, that we can so distinguish betwixt these tvvo, that we neede not take the one for the other. Then as touching those further representations of spirituall comforte, such as they are, which they, I graunt, haue no mo than we, we finde no such substance in any of them, neither in that they haue both Sacramentes and ceremonies moe than we, neither in that themselues alone haue all the Images, and wee are vtterly voide of anie, but that vvee maie thinke our selues to be well alreadie, with those that we haue, although of our owne sort wee haue

none at al: and can furder hope like wise, that if themselues had no moe than we, their inward comfort should be so much the greater. For if in the examination of them, it should fall out, that they haue no sufficient ground worke in the worde of God, as we are sure, that they haue there no warrant at all, then are they but verie colde, and desperate comforts & neuer yeeld any sounde comfort at all. For though we are not in anie doubt, but that they are in other respects verie ill, as they are vsed by them, yet nowe we saie no more but this, that all things considered, wee finde so litle comfort in them, that we neede not thinke the want to be great, now that we are with out them: nor that it were any great benefite for to obtaine them. The benefite that in outward gouernment we should get thereby, it is no more than this, that so we should be vnder the gouernement of the Bishop of Rome: which how good it should prooue, I am not able certainely to saie. But if first we should esteem thereof by reason, we may verie wel doubt, that no one man were able to gouerne vs well, that should rule all the whole besides, notwithstanding all the vnder magistrates that could be appointed: and that although some one

man could do it by his rare and singular wisedome, which notwithstanding were such a thing as neuer was yet, yet that it were in no wise conuenient for so many, and all the whole to hang vpon one: and such an one too as might sometime be so weake a man to beare such a burden, as that manie others vnder his gouernment might be founde much more stronger than he. Then if we come vnto experience, and laie before vs in what sort he gouerned vs before: whē as hee had vs vnder gouernment: or in what sort he gouerneth yet those that abide vnder his obedience: whether anie thing maie be said more hardlie or not, as yet Isaie not: but surely thus much wee may be bolde to abide by, that in comparison of the gouernement vnder which we are novv: it vvere no verie singular benefite to be holpen backe to that other againe. So for ought that yet appeareth, we cannot see that any great benefit could come vnto vs if we should turne to their profession.

What inconuenience might come thereby.

2 What inconuenience might come thereby, is a thing very hard to be fully gathered, being so great, and so diuers withall, as in our iudgement it seemeth to be. Where first of all we cannot like that we should be so much depriued of the

the Scriptures themſelues, as vnder them we were, partlie by the lawes that they made againſt ſuch as ſhould read them, otherwiſe thã themſelues thought good: and partly for that they doe ſo much inhibite all tranſlations in our vulgar tongue. Which one thing only we take to boad verie much ill, & whatſeuer after enſueth, to come almoſt onlie of it. For the inconueniences that wee are perſwaded woulde come in thereby, would be as we take it, manie and great, ſome in matters of religion: others as touching our ciuill eſtate herein this life. In maters of religion, firſt we doubt that our ſelues ſhoulde be much thereby corrupted, and be occaſion to manie others, to fall to the ſame corruption likewiſe: then alſo, that on the conſciences of many there ſhould be laide ouer grieuous burdens. Our ſelues might bee corrupted by their profeſſion, two principall waies: in the eſtimation of gods goodneſſe to vs: and the perfourmaunce of our dutie to him. The goodneſſe of God towardes vs infinite: but nowe wee haue to enter no further into the conſideration thereof, than to this preſent purpoſe doeth appertaine. And that is, onely in theſe two thinges: firſt in the

Inconueniences in matters of religion.

How it were dangerous in the work of our redemption to be of that profession with them.

worke of our redemption: in them in his prouidence towardes vs in other matters. In the worke of our redemption, Christ hath both satisfied for vs to the iustice of God, and therewithal himselfe directeth vs, towardes the attaining thereof. In both these points we doubt verie much that by ioyning with them in their profession we should be founde blasphemous to god, and very hurtful to our owne soules health: first in ioyning, and that no further than themselues do, eyther the sufferings, or else the good workes of any of the saintes in heauen, or on earth, with the sufferings and merits of Christ: then by helping our selues vnto it, by the mediation of Angels, or Saintes, or by the Doctrines of men on earth, only so far as themselues do it: & not seeking the same alone by the mediation of Christ, & by the writen worde of God. For we take this satisfaction of Christ, his mediation and word to bee such, as that no other satisfaction, mediation, or word can be founde, any thing meete to be so far matched withall. Againe we finde not that the work of redemptiō, that is wrought in Christ, is auaileable to the saluation of any but onelie of those that so cleaue vnto it, that they vtterly renounce all other helps

helpes whatsoeuer they are. In the former therefore we see not howe it maie be auoided, but that needes we must be found to haue done great dishonour to Christ: in the other we are perswaded: that wee should cleane ouerthrowe our owne saluation. Concerning the prouidence of God towardes vs in other matters, their profession (we feare) would lead vs somewhat aside, and teach vs to attribute many of those thinges that fall among vs to some other than God alone, sometimes vnto creatures, as the Angels, & Saintes in heauen, or to the power of man on earth: & sometimes to a fiction of mans deuise, as fate or fortune. And although we willinglie grant, that in diuerse of these, they vse such limitation vvithall, that it seemeth they would bee loath for to go ouer farre therein: yet going but so farre as they do in their common profession, we see not howe we coulde auoide it, but that if we should ioine with them therein, we should be farre amisse perswaded in that comfortable Doctrine of Gods most gratious prouidence towardes vs. In the perfourmaunce of our duty likewise, we doe not perceiue, but that wee should be very far wide from that which in trueth we ought to doe. For whereas

How in the doctrine of Gods prouidence.

How in performance of our duty to God.

God onely hath made vs, redeemed vs, and giuen vs whatſoeuer we haue, and therefore we ow all vnto him, and that by Ieſus Chriſt our Lorde: their profeſſion notwithſtanding is, to yeelde their thanks and ſeruice againe (in diuerſe caſes) to ſome Angell or Saint, as though that from them, or by their good means they haue receiued the thinges which they haue. Whereas notwithſtanding to make anie other mediatour in ſuch reſpect, though it bee not with Chriſt betwixt GOD and vs, but onely vnder Chriſt betwixt him and vs, is either directlie againſt, or vvithout the warrant of the worde of God. Then alſo, although they doe not direct our duetie, nor any part thereof to any other than God: yet they teach vs to doe vnto him diuerſe thinges that we finde not in the written word. Wherein although they can aſſure vs that the Church hath ſo ordained, yet wee ſee no ſufficient warrant therein, vvhen as themſelues will not denie, but that the greateſt multitude of the people of GOD in all ages, haue bene ſometimes deceiued: and the written worde both preciſelie chargeth vs to doe nothing to God but what hee appointeth: and beſides accurſeth all thoſe that ſet vs a vvoorke in any thing elſe

elſe. Thoſe others that might be corrupted by vs, are all thoſe, that by our example ſhoulde take occaſion to doe likewiſe: either ſuch as preſentlie liue beſides vs; on the generation that after followeth. For we knovv by experience oft times, that of thoſe that liue together, one doth caſt his eie to another, euery nation vnto the people that doth dwell about them, & make the doings of others a rule for them to walke by: & the ſame in the ſeruice of God as much (almoſt) as in any thing els. Childrē likewiſe, & the race that ſucceedeth others, doe readilie follow, as their forefathers haue gone before them; for the moſt part little regarding, whether it be right or wrong: but ſufficiently contenting themſelues, if they walke but ſo as their auncеſtors haue doone before. If wee therefore ſhoulde giue an ill example to anie of theſe, either in leading them to doe ſuch thinges in the ſeruice of GOD as were offenſiue to him: or elſe no more: but teaching them in like ſort to venture, in ſo weighty a matter: howe ſhoulde we be able to excuſe our ſelues, but that we haue giuen them iuſt cauſe of offence, in laying ſuch a ſtumbling ſtone in the vvaie, that we ſee they are diſpoſed to vvalke? How other might be corrupted by vs.

And though by the grace and goodnes of God, they would be more wary, and not stumble thereat: yet were our fault nothing the lesse, and f r to be esteemed no lesse than murder before him: as Christ himselfe we know pronounceth an heauy sentence against all those, by whom there cōmeth offēce to anie: that *It were much better for him, that a milstone were hanged about his necke, and he cast into the bottome of the Sea, than to offende the least of them all that beleeue in him.* Those heauy burdens that I speake of, which they laie on the consciences of many, are of two sortes: some that appertaine generally to all, and others that appertaine properly to some. Those that appertaine generallie to al, are first those heapes of traditions and ceremonies which they haue abundantly laid vpon all men, calling them the traditions of the church, and teach that al are bound of conscience inuiolablie to keepe and obserue them euerie one. Of vvhich sorte, though some be sorted vnto certaine principall feasts and times of the yeare: yet others there are, that so cōmonly haunt euery weeke, and almost euery daie, and are so plentifully powred out throughout our whole life, almost in all things that we are to take

What burdens hereby are laide on the consciences of men.

Traditions.

in

in hand, that it is not possible for anie to walke vprightly therein, nor euer sufficiently to attend the greater things of the law of God. Then also it is an heauy burden that al men are bound so to confesse as they require, both for that they must disclose vnto them the very secrets of their harts, and are bound to reckon vp all their sinnes; so far as possible they can remember: els that they are excluded from all hope of forgiuenes. Whereof the one is very grieuous, and abhorring the nature of the best men that are: the other more thā any man can at anie time finde, than he hath done fully indeede: both which are vnknown to the word of God (and therefore needles) & yeelde no way of forgiuenes at all: but only a way to torment the parties, & for themselues to practise vpon. Those that are more proper to some, are cast vpon thē diuersly: sometimes vpon some speciall occasion: sometimes by reason of that kinde of life, that the parties are entered into. Of the first I note but one, that is, the burden that they laie vppon those which haue confessed their sins to them which cōmonly they call pennance, & euer lightly hath one of these faults: neither that the pennance it selfe is wrong beeing (for the most part) either rigo-

Auricular confession.

Pennance

rous

rous or friuolous; or else that the parties are taught to seeke out forgiuenesse therein. Of that which is cast vppon others, by reason of the trade of life, that they are entred into, I note those two principall braunches. First those obseruaunces that they binde their regulars to: then the vow of single life, whereunto they binde their whole cleargie, & certain others neare to that order. The former of which, omitting to speake of the vvorst of it, yeeldeth naught else, but a fruitles labour, such as God neuer accepteth for any part of his seruice at all, and yet oftimes very tedious and painefull in it selfe, if they follow their rule indeede, and coast not ouer some nearer way, the other is full of foule pollutions without, & intollerable burnings within; such as all forced virginity hath euer yeelded.

Rule of their obseruances,

3 But in matters of religion, if maie be, the controuersies seeme so doubtfull, that we cannot charge them with anie such inconuenience on their side, but that in their iudgement they thinke themselues able to turne it ouer to vs againe, as easily as vvee did lay it to their carge before. And wee also will bee content to set by religion for a season, and all matters of faith vvhatsoeuer,

hat inco-niences uld come thereby touching r ciuill ate,

euer, as if in this reſpect there was no inconuenience at all to be feared: and nowe conſider thoſe thinges alone, that do concerne our ciuil eſtate here in this life, not perſwading our ſelues to the contrarie, but that diuerſe there are, that would bee content to ioine vvith them in matters of religion, if thereby they ſhould bring to themſelues no inconuenience in this. For diuerſe indeede doe not ſo much reſpect religion, or looke not ſo narrowly to the diuerſity of thoſe profeſſions, but that they cā be reaſonably well content with either, if in other things they haue their mindes contented. Be it therefore, that whatſoeuer their profeſſion be, yet ſhall they haue manie of thoſe that are novve with vs to ioine with thē; if in this point there be founde no lawfull impediment or matter to ſtay them: but here euen at the firſt appeareth a mighty let: which is, that no man, we thinke, can be of that profeſſion, vnleſſe hee bee vnder that gouernement too. Coulde their Church & court be ſundred: could their religion & regiment be parted, the one frō the other: then indeede I thinke that (with many) much might bee doone but when as theſe go ſo cloſe togither, that no man can profeſſe the one, but

that

that he must bee vnder the other, that goeth (as we take it) somewhat harde with many that otherwise vvoulde finde no scruple at all. And two things there be, wherein wee thinke we haue verie good cause to finde our selues grieued in that respect: one that they extende the authority thereof so farre foorth as they are woont to doe: the other that they will seeme to do it vpō such ground as they pretend. They stretch out their authoritie we thinke ouer farre: first, against all those that are in soueraigne authoritie in their owne seuerall countries or kingdoms: then against all other inferiour persons generally. With princes, and those that are in highest places in their seuerall states, we thinke they are a great deale too bold, both in abasing them so much as they doe, and that they do so much intermeddle in the gouernment of themselues, & their people. They abase thē (we thinke) ouerfar, whē as they aduance themselues aboue them and make those that are the Lordes annointed, to doe other seruile obeisance vnto them. Howe much higher then kinges and princes, and the greatest states of christendōe besides the bishops of Rome haue claimed to be, and according (when opportunitie hath serued)

Abuse of their authority against soueraigne magistrates.

haue

haue taken vpon them, is a thing so very manifest, that I need not stay thereupon especially when as the remembraunce thereof is such, as I thinke many of thē-selues are loath to heare of, and so might be somewhat irksome to thē. And againe how farre they haue made the greatest potentates that are, not so much to submit, as to cast downe, in most seruile and abiect maner, thēselues before them, so oft as they were faine to seeke vnto thē is likewise so commonly known, & so bitter withall, that they doe not much vrge vs to call the same to remembraunce againe. In matters of gouernment they meddle too far somewhat at home, but especiallie and chiefly abroad. At home they meddle too far in matters of gouernment, when as they take vpon them more than appertaineth to the office of a Bishop: ouerruling the states of Italie as they thing good: inhibiting them to do otherwise than standeth with their pleasure, and ioyning them to doe as they prescribe. Aroade we thinke they intermeddle too far: not only when they deale in ciuill causes: but whensoeuer they meddle with ecclesiasticall also by the vvaie of authoritie, taking vpon them to commaunde. But now to keepe onelie to that whereby they trouble our ciuill estate, we doe thinke

Abuse of their authoritie with others
At home.

Abroade.

they are ouer grieuous, and that beyond all equitie and right, both to those that willingly take in good part whatsoeuer the Pope doth vnto them: & to those likewise, that sometimes vse their owne libertie. For as for those that remaine in full obedience vnto him, both he frameth them to gouerne as pleaseth him: and beside that hee erecteth his owne seat aboue theirs, that so there may be a readie waie still to appeale from them vnto him, & to doe in their states whatsoeuer else he thinketh good. As for those that more freelie vse their owne auctoritie, with them oftentimes hath hee dealt more roughlie: accursing their persons, interdicting their lande, and arming their owne subiectes against them. With inferiour persons, yea and with all generally, the Pope (as we take it) dealeth too hardlie, when either he traileth them so far from home, in verie comberſome, chargeable, & dangerous iourneis, either in the waie of pennance, to the holy land, to S. Peters in Rome, or to some such like: are to follow their sutes in law before him, as in manie cases he did, and yet doth, or else at home doeth impose vppon them those grieuous exactions that hee is accustomed to doe, vtterlie beyond all measure and meane:

Ouer his friendes.

Against those that withdraw themselues from his gouernmēt.

Trailing thē forth into chargeable and dangerous iourneies.

Grieuous actions.

meane: or in those places that are for pastors, to set Italians to reape the commodities that commeth thereby, that neuer so much as come at their charge or beeing of a strange language themselues, canne doe no good vvhen they come there, vnlesse it bee to practise for him. Concerning the ground worke vvhereuppon they will seeme to builde their doings in all such cases, that doe we finde (in our iudgement) so verie weake that although it be griefe enough to bee so pinched by the vsurpation, as within freshe remembraunce wee were: yet in this no small encrease of the same, that they will needes go about to beare vs downe, that the grounde that they stand on, are verie sound, substantiall, and firme. For (by their patience) what may we thinke? May any suppose that they themselues are so perswaded? Italian heades (indeede we finde) are of deepe deuise: but it vvoulde grieue the simplest of all, to be so verie plainely alluded, in so weighty matters. For the grounds they pretend these two things: that such authority shoulde of right appertaine to the Bishop of Rome: & that accordingly he hath bin in possession of it. That it should belong vnto him, sometimes they alleadge some reason for it: but

Outlandish Pastors.

Vpon what ground they doe these things.

but for the most part authority onelie. Their reason is, that it is expedient, and very needefull it shoulde be. But first they should haue considered, whether it had beene possible, or not for the whole worlde to be kept vnder the soueraigne authority of any one. Their authorities they bring partly out of the woorde of God: but chiefly out of certaine councels, and fathers. For their possessions they alleage Constantines gift: and certaine practises of their owne, that haue bin since of later time. All which things are so very well known, that I neede not to point to them. But are these so firme and substantiall groundworkes, as they woulde seeme to thinke they are? Let them be of what value they can be: we can hardly be perswaded, but that many of those that did first alleadge any of these, did it for that they were disposed to abuse the simplicity of manie others. So vvee see the force of this inconuenience to bee very sore: and we finde no cause to condescend thereunto, but rather, that wee are verie fouly abused, in those causes that are alleadged. And then, what reasons haue they so forcible to perswade any to bee of their Church, vvhen as therewithall they must needes bee vnder their

court

eourt likewiſe, which is ſo irkeſome and grieuous a thing, vnleſſe we maie hope that they vvill be conſent: to allow vs to be of their profeſſion, and yet notwithſtanding free from their gouernement? Of which (I thinke) we maie verie vvell doubt, for that as yet we do not ſee them to grant that libertie to any other. Inſomuch that as it was ſaide of Herod, after that his owne childe alſo was ſlaine in that ſlaughter of other infantes that he procured, that it was better to be his pig, than his childe: ſo maie it (we thinke) in this reſpect as truely be ſaide, that it is better to be none of the Popes friends to enioy this freedome, that now wee haue, than vvith his friendes to haue it denied, and to be in ſuch bondage ther by as they are.

4 If we nowe come to our owne profeſſion, I truſt that it maie ſoone appeare to bee the better in manie reſpectes: inſomuch that if they woulde condeſcende vnto vs, the benefit that they ſhould reape thereby, ſhoulde be verie great, the inconuenience but verie litle. And to follow the ſame order that before I haue done in the other, firſt as touching the Scriptures, the mſelues maie ſee, that we goe not about to holde them from anie: but

What benefit they ſhould haue by our profeſsion.

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our selues doe turne them into our own vulgar tongue. Neither doe we ty them vnto anie one translation, but send the to the fountaine, and first original: & doing therein our selues so well as we can (euerie one as hee is able) imbrace and reuerence the labours of others whom we see to be learned indeede, and faithfullie to labour therein. So we impart the scriptures to al, and labour to make them fullie knowen in euerie point, to the vttermost that we are able. Then concerning those principall matters, that out of the scriptures wee deliuer to others: first thus much maie bee said generally, that whosoeuer shall ioyne themselues to vs, maie therein account themselues the safer: for that it cannot be denied, but that we keepe more precisely, than our aduersaries doe, to the written worde. To come to' particulars: first, as touching matter of religion, it is very cleare, that we cleaue to none other woorke of redemption, but only to that, which God hath wrought in Iesus Christ, and so we cleaue vnto it, alone; that we seeke no helpe at all of Angell or Saint in heauen, of our own or other mennes merites on earth. If then there bee anie aduantage at all, to those that doe more truelie cleaue

We keepe more precisely to the writtē woorde than our aduersaries do

to

to Christ alone for the whole worke of their redemption: and then it be euident with all, that those which doe so cleaue thereunto, as that they seeke to none other at all, doe it more truly than those that somewhat seeke vnto others: whatsoeuer aduantage is thereby to be had it must needes be nearer to vs than it is, vnto them. And if anie there can be founde, that doe more abandon al other means in heauen and earth than we do, we must pronounce against our selues that in that respect they also are nearer to this aduantage than we. But betwixt our aduersaries and vs, there is such ods in this matter, that it maie verie soone be found, whereunto the aduãtage doth rather incline. So likewise in the doctrine of Gods prouidence, because we are taught by the woord of God, that he onely doth all things himselfe alone, and that there is none other but he, and that all others are not at al but onely in him: and that of him and by him, & in him are all thinges: therefore it cannot but be the sure side for to ascribe all vnto God, whatsoeuer is done here in the worlde, and nothing at all to destinie, or chaunce, or to any creature in heauen or earth. For as for that, which is indeed the strongest that

In the work of our redemption.

In the doctrine of Gods prouidence.

that they haue against this pointe of doctrine, that so we should seeme to holde, that God were some author of sin, we holde it not, neither can it follow thereupon. We know that God is very wel able to clear himselfe: and we our selues in some good measure doe see how he may very easily do it: distinguishing betwixt the deede it selfe, which is euer good, and of God, and the quality thereof, which sometimes is infected by Sathan with euill. Concerning the woorshiip due to God, admit that such worshiip might also be giuen to others than God without offence to his maiestie, and vnto him in the waie of worshiip such things as we thinke woulde please him well: yet is it the surer waie by farre, seing we haue (as yet) no expresse word of God to giue such honor to any other we should not doe it: and seeing we haue the word of God very directly, to doe nothing to him but that which himselfe by his woorde requireth, wee shoulde in like sorte doe nothing to him, but vvhatsoeuer wee see in Scriptures required, till wee see some other besides to be the vndoubted word of God likewise and to require those thinges that wee would be doing to him. And this latter not onely to auoide the offence of gods ma-

In the worshiip of god.

maieſtie, but alſo to auoide the miſ-
ſpending of our time in ſuch workes as
are needleſſe, or at leaſt vncertain, while
wee might occupie our ſelues in ſuch
as we know to be ſound indeede. In al
vvhich the clearer that we keepe our
ſelues out of danger, the leſſe ſhall we
indanger others. For neither can thoſe
that liue beſides vs, take of vs any e-
uill example in that reſpect, neither
doe wee leaue to the generation that is
to come, any offence at all by thoſe our
doinges. But on the other ſide, we haue
taught them by our example, to be ve-
rie carefull, in all ſuch matters, and to
keepe their profeſſion from all corrup-
tion and ſteine of this worlde. Which
ſurely is a ſingular comfort to the heart
of man: who calling to minde howe he
hath liued, may iuſtly reioice, if hee
plainely finde that hee hath bin ſo care-
full of the glory of god, and of the ſalua-
tion of himſelfe and others, that in
thoſe matters hee hath euer endeuou-
red to auoid all offence, and to leaue vn-
to all a good example to doe the like.
Laſt of all concerning thoſe burdens
that they are vvoont ſo plentifully to
laie on the conſciences of others, our
Chriſtian profeſſion doeth rid vs from
thoſe and all ſuch like. For firſt as
touching

Safer from giuing of-fence to o-thers.

Freer from thoſe bur-dens.

touching those traditions and obseruations that they laie on all generallie seeing the woorde of God doeth therefore acquite vs of all other affaires, to the ende that we should better attende his seruice, we in like sort that woulde gladlie doe our seruice to God, should therefore count it a speciall bonefite to be deliuered from all such businesse and works of others, as any way may incumber our labour therein. Confession is a thing very incident to all that are true beleeuers indeede, but (so farre as the worde of God requireth) it is only vnto God, in such things as are onely betwixt god and vs, and not to any other, but only when as either on our partes we need counsell, or else on the behalfe of others wee neede to take awaie the offence, either done to the whole congregation, or else to any seuerall person. Otherwise to be found to reckon vp our sinnes to another, and to reckon them all, or else to be allowed no hope of forgiuenes: neither is that by the worde of God required, and it is so discomfortable besides, that we maie bee hartilie glad to be rid, both of the cumber, and vanitie of it. The pennance was oft-times very hard, very daungerous vnto our liues, or very chargeable vnto our estate

Their confession.

Their pennance.

eſtate, and yet could neuer yeelde any ſound comfort at all, and therefore it is the greateſt benefite, for to be rid of ſo heauy & fruitles a burden. As for thoſe that remain, the rules of their ſeueral orders, and the inforcement of ſingle life to the clergy, the one of thē was ſo needles a labour: the other in occaſion to ſo great iniquitie, that we may iuſtlie account it a ſpeciall bleſſing for to be deliuered from them. In the place of all which if we haue that, which in euerie kinde is more agreeable to the worde of God, then haue we a double aduantage therby: both from that we are deliuered from that which is wrong: and are reſtored (at the leaſt ſomewhat nearer) vnto our ancient right againe. And ſurely (we thinke) we cannot be charged, but that we doe allow all thoſe works, traditions, and ceremonies, that are by the written woorde to vs commended, if in other thinges wee vſe the libertie that God hath giuen vs, although that therein wee maie bee charged, in diuerſe thinges, not ſo much to eſteeme of certaine traditions of the Church, as themſelues doe, or woulde thinke that we ſhould, yet notwithſtanding thoſe thinges are of ſuch nature, as that ſeeing God hath left vs our libertie in them, it

The obſeruances and forced chaſtitie.

may thereby seeme, both that we are excuseable therein, and that God woulde haue no bodies conscience clogged with all. So our profession yeeldeth this benefit, which theirs doth not, that the ancient faith is kept more pure from our mixtures, and the consciences of men more freed from the venturous ordinances of humaine wisedome.

What benefit they might haue by our profession as touching their ciuill estate.

5 In those things that concerne their ciuill estate here in this life: we thinke their aduauntage should be so manifest, as that themselues might verie easilie espie the same, and willingly acknowledge it, as occasion is offered. And this doe we thinke, they might espie first in their own experience now: and then by good reasons besides. The experience of these daies doeth plainely witnesse, that God is marueilous gratious to those that professe the Gospell, and labour to reformme their wanderinges thereby: especiallie in this country of ours: vvhich haue nowe inioied these manie yeares, the most peaceable and the most blessed time, that euer it can bee founde to haue had since that the land was first inhabited. And no matter at all, though manie of them that are our aduersaries, are in wilfull banishment abroad, or else restrained of some par-

Which they may see in their own experience.

part of their libertie at home. For though themſelues be not partakers of any ſuch ſpeciall bleſſedneſſe: yet notwithſtanding they might if they vvould (as other of their fellovves are) reſeruing their conſciences to themſelues, and conforming their outward demeanour no further than is needefull to the common tranquillitie of all, and as themſelues might lawfully doe (as wel as their fellowes) vvithout impeachment to the ſubſtaunce of their profeſſion. And were not their friends partakers of it, and that in large and plentifull manner, neither coulde thoſe that are of the ſeminaries abroad, nor thoſe that are in priſon at home, liue ſo delicately, and haue thinges at pleaſure ſo much as they haue, much leſſe bee made richer thereby. Inſomuch that euē in their exile & impriſonmēt too, the beames of this ſun that now I ſpeake of, doe reach vnto them ſo plentifully, that they are very warme thereby: & may not deny that in the greateſt miſerie that they haue, they finde very good, and large tokens, that this lande is bleſſed indeede. The reaſons that I ſpeake of are ſpecially two: one of them grounded on the goodneſſe of God: the other on the nature of that kinde of go-

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gouernment that vvee haue among vs. Concerning the former, it is knowen well inough that God is euer prone of himselfe, to doe good vnto those that seeke the aduauncement of this glorie. And howsoeuer it be with others, that either are enemies, or but sorrie friends to the gospell: yet shall it surelie goe well vvith those, that sincerelie are bent to aduaunce the same. Howsoeuer it be with the residue of the children of Israell, yet the tribe of Iuda shall not bee wrapped in the like confusion vvith others: but euer be more safelie preserued, and comfortably gouerned vntil the comming of Christ himself. In other places maie wee see the people groning vnder their burdens, all on heapes, and cleane out of order: yea and very often their citties destroied, their people slain, the countrie laide wast, and the Princes themselues vtterlie shaken out of their thrones. But (God be thanked) there is a better, and more comfortable shew in this age of ours, among all those that professe the gospell: while others are exceedingly troubled in the depth of the sea, these are in safe and quiet harbour. Let the kingdome of God and the righte ousnes thereof be chiefly regarded, and all things els will insue thereupon to the full

full contentation of our heartes desire. In the nature of the gouernement that is among vs, wee finde two principall thinges: that we are gouerned by one of our own nation: and that we are gouerned at home in our owne country. For in that one of our owne nation is euer in soueraigne authoritie amongst vs: it is a speciall benefite to vs in these two pointes: first that such are woont to gouerne among their naturall subiects, a great deale more mildly, & more fauourably than either others would doe, or themselues either in other places. Prouinces of forraine partes of kingdomes, are euer kept more hardly vnder, than those that are in the inwarde partes thereof, if the princes be of one and the selfesame nation with the people themselues. For Princes that are far distant, some partes of their kingdomes, are not well able to holde those parts in ful subiection, but onlie by rough & harde dealing. So commeth it to passe that they suffer none of themselues to bee in anie speciall authoritie among them: and besides that, restraine their liberties: drie them with exaction and doe (vpon euery small occasion) very sore executions of them. Of all which vve had experience, vnder the Bishop of Rome his

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gouernement here. Then also whereas it is the maner of princes to impose paiments vpon their subiectes, as oft times it is needefull to doe to the common vse of them all: it is no harde matter with subiectes vvillinglie to part with such paymentes, so long as they goe not out of the realme to the maintenaunce of forraine power, but are imploied to the honour and defence of themselues at home. Whereas if our treasure were caried foorth, and then imployed against our selues (as heretofore verie oft hath bin seene) it were no maruell if the people were very loath to make those paiments when as euen now the remembraunce of such vnreasonable exactions before doth make the iustest paymentes that are, somewhat irkesome sometimes vnto the people, on whom they are laide. In that we are gouerned at home in our countrie, that also is a singular benefit, whereas otherwise by appeales, and in diuerse other cases, manie vvere faine to go to Rome to follow their sutes. In which one there were two discõmodities that are verie great, one to the hinderaunces of iustice, the other to the discommodities of the parties besides, Iustice must needs be hindred thereby, for that there could bee (so far off) no

For that we are gouerned at home in our owne countrie.

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ſufficiēt knowledge of the matter in many caſes: & very hard ſafely to cary the proceedings of the courts here, or whatſoeuer other records wer needful beſide. Againe, needs muſt it be a further diſcōmodity of the parties, both becauſe it could not be but both a daungerous, & a chargeable iourney for themſelues, and ſuch as they ſhould heede to haue with them, & very hurtful to their own priuat affaires at home, by meanes of their ſo long abſence abroad.

6 The incōueniencе that therby they ſhould ſuſtaine, was (as I ſaid) but verie litle: and ſurely it is ſo litle indeed, that hardly it may be thought any at all. But whatſoeuer it is, it is meete to bee ſet downe, that ſo the iudgement of the whole maie better proceede. Whatſoeuer inconuenience therefore it is, that may come to them therby, either it toucheth (as I doe take it) the cauſe it ſelfe, or els their perſon. If it touch the cauſe it is, either appertaining to religion: or els to their ciuil eſtate. In religion, the trueth is, that they ſhall not haue in our profeſſion that variety of waies, or helps, that otherwiſe they ſuppoſe that they haue in their owne. For with vs they ſhoulde haue no helpe at all in the martyrdome, bloodſheding, or ſuffering

What is the inconuenience that they ſhould haue by our profeſſion.

No ſuch varietie of helpes with vs as they haue among themſelues in matters of religion

of any Saint, or of their owne, to satisfie the iustice of God for their sins: nor the good workes that themselues or others haue wrought, for to merite the kingdome of God. For these thinges shoulde they haue vvith vs no helpe at all: but only the sufferings, and merits of Christ. If they thinke this same would be some derogation to the sufferings and merits of Saintes, and a great discouragement vnto all sortes, either to suffer, or to doe good workes: whatsoeuer I coulde saie thereunto, to shew that they need not so to gather, yet at this present I saie no more but this: that whether this be any inconuenience, or not, such as it is they should indeed light vpon it, if they ioined with vs. So likewise in diuerse other matters that hang thereupon, & are as necessary helpes thereunto, they would haue some want both in heauen and in earth, of that which now they suppose vvith themselues that they haue. For in heauen they shoulde haue none at all, either to helpe them, but onelie God, or to be a mediatour for them to God, but only Christ: and as for anie betwixt them and Christ, the trueth is that we should allowe them none. In earth likewise needes must they leese a great part of their direction & comfort.

For

For with vs they ſhould haue no other direction either of the heathen, or of the Fathers of the Church, whether it were but one by himſelfe, or mo togither, but onelie the writen worde of God, abſolutelie or without limitation: and the wiſedome or learning of all the reſt, only ſo far as may be grounded on the writen word. And whatſoeuer comfort they haue in their ſacramentes, hauing at leaſt fiue more than we, or els in anie of their repreſentations of comfortable thinges, wherein they doe verie much exceede both in their Images, and manie ceremonies beſides: that (I ſaie) muſt they be content to part withall, if they will be of our profeſſion, & there withall content themſelues with the two Sacraments onelie: with few of their ceremonies: and with none of their Images at all. In ſuch thinges as belong to their ciuill eſtate, the inconueniences that are, doe either touch all generallie, or elſe ſome one ſort of them more than others. That which toucheth all generallie, is, to my knowledge no more but this, that ſo they might ſeeme to be in danger, not to be gouerned well, when as ſo they ſhoulde not haue anie one on earth, to hold altogether in one. And indeede, if it be

What inconuenience they ſhould haue in their ciuill eſtate.

No one head ouer all.

needfull to haue al countries, kingdoms, & nations to be holden togither in one, by some one man heere on earth, that should be soueraigne ouer al others: then it cannot be denied, but that in our profession, that inconuenience needes must they haue. That which toucheth some sortes of them more than others, is diuers: some that goeth against their credit: and some that hindereth much of their profit. The credit of many of them woulde indeede bee touched, for that they should not be able by our profession, to win that credit with the common multitude, as they maie be able by theirs, and that in two principall points. First, their vowing of single life, and excluding all others that would not, both from their priesthoode, and from diuers functions, besides of speciall credit. For by this they might both haue greater opinion of holinesse with manie, and be in better account of housekeeping besides, as not hauing as no wife, so likewise no children, nor concubines, neither whereupon to bestow such thinges as they had. And it is very true, that so doing, and that in such sort as manie of them did vse it, they might keepe better houses a great deale, for because that that waie they were oftentimes at

No such credit to themselues with the commō sort,

at much leſſe charges, than thoſe that are married can attaine vnto, both becauſe diuerſe of them neither had anie children indeed, or kept any concubine but did their indeuour truely to obſerue their vowe: the reſidue that had either concubines at the leaſt, or els both concubines and children too, yet were they not at ſuch charges with them, as mariage requireth, neither yet would they for that by their more glorious houſekeeping, they ſaw that they had a ready way, thereby to ſtop manie of thoſe mouthes, that otherwiſe for incontinency would be open againſt them. The other is, that they vvere ſo diligent in outward ceremonies and obſeruations, ſome of them making a great ſhewe of holines towardes God: others of ſome terrible ſtreightnes of life. Both which doe indeed breede a great eſtimation among the commō people, & are of ſuch force, that ſometimes they haue made not onely Iohn Baptiſt, but the Phariſees alſo, to be of better account than Chriſt, becauſe he vſed his liberty and freedome in ſuch caſes: and liued, for ſuch outward matters, more like to the common ſort, than they. Concerning the profite that manie of them haue thereby, it is very true it would decaie:

as

as namely vvith those that are either officers, or artificers that belong thereunto: or but in prison, for their conscience sake as they call it, vppon the aduantage. For indeed it cannot be denied but that many of them do liue thereby: as massing priests, confessors, friers, singing men, organists, waxchandlers, Image makers, belfounders, and such like: and a great number of officers besides. All which should be to seeke, at least in respect of their former vvaie of aduantage, if that they shoulde turne vnto vs, Their person I take to be touched onely in this: that of many they should be taken for inconstant, and such as had lightly turned from their former profession: and it should be laid to their charge by some, that if they were right now, then were they wrong before, and so consequently had deceiued manie that hang vpon them. Which indeede could not be anoided, would they neuer so faine, if any of them should turne vnto vs. And so we deny not, but that all these inconueniences, such as they are, would hang vpō such alteration, of their profession.

7 But becausе I laid they were little or none at all, it shall be good now to run ouer them briefly againe, & to see how

it

may appeare, that they neede not to stand in feare of any of these. And first as touching those that doe hang on religion it selfe, we take it to be no inconuenience at all, to be excluded all other helpes: and nothing doubt, but that by the sufferings and merits of Christ, wee shall finde the iustice of God fully satisfied, both to the auoiding of euerlasting iudgement, and to the obtaining of life eternall. Neither doe we thinke that it can be found to be any disgrace: at all to the suffering & merits of saints to set them aside in the woorke of our redemption: when as notwithstanding we do esteeme of them still, both as notable ornaments in the Church of Christ, & as woorthy examples for vs to followe. So likewise that we stand in no account of helpe by any of them, vvhen as wee count of all sufficiency in God alone, by Iesus Christ, we see not, howe there can be any want thereby: and hauing therein a delicate feast, we cannot in anie vvise haue anie stomacke to the scraps and crust of a beggers poke, bee the man himselfe neuer so honest, or his poke and his scraps neuer so cleane. And as for anie other mediatour betwixt God and vs, we are sure enough that we safely holde, that neither doe wee

That those aforesaid inconueniences are verie little or none at all.

No inconuenience to be excluded all other helpes.

No disgrace to the honor of saints to set them by in the work of our redemption

we neede anie other, neither is there any other in heauen or earth, in such sort qualified, as that he can be in anie vvise meete to such a purpose: nor so minded, as that he would. As for anie betwixt Christ & vs, we thinke it great dishonour to him, after that being verie God, he hath so far abased himselfe as to be man for our sakes, and in that his manhoode suffered for vs such thinges as he hath, now to call his goodnes towards vs into any such doubt, as to conceiue that it should be needefull, or at the least, that it vvere not amisse to haue some mediatour to him. And if it bee not for anie neede or doubt of his goodnesse, but onely of reuerence: that reuerence (thinke we) is no reuerence at all: but a faithles starting aside, proceeding from a conscience that beeing guilty, neuertheless cannot repent, and thereupon steppeth aside from the presence of him whom it feareth. Their direction also that shoulde vvholy rest vpon the written worde alone, we take it to bee so very sufficient towardes that purpose for which we neede it, that we need none other besides: being alreadie by the authority of the worde it selfe so plainely giuen to vnderstand, that the scriptures only are sufficient to teach all truth

trueth & to conuince all error, to rebuke all vice, and to instruct in all godlinesse, that a christian maie be perfected thereby, and fullie prepared to euery good worke'. The comfort that they haue in those other helpes that wee haue not, is in our iudgement, so verie smal, that it will be an easie losse to goe without it. The Apostle saith that in those thinges that wee haue alreadie', we maie soundly reioice: and that our ioie therein maie be such, as that it can receiue no increase by anie other. And when in such plenty & fulnes of it, how maie we finde that so small thinges as those maie anie thing helpe? What cõfort is it to match those fiue sacramentes of theirs in such account with the other two, that the Lord did so expresly ordaine, to be in so cõmon vse with vs? And whẽ they haue that estimation giuen them, what new thing haue we then by them that we had not before? Their superfluous ceremonies, and all their Imagines may go together, as neuer brought in at the first by the word of God', but long after by the foolish wisedome of man: the former of them, we thinke a great deale more burdenous than commodious to them: the other not onely burdenous, but offensiue to themselues, & others: an euident

Their cõfort they haue in those other helpes little or none.

dent corruption of the trueth: and a iust prouocation of the wrath of God. If in such cases the hearte shall haue anie sound comfort, it must rise out of some worthier fountaines, than either the wisedome of flesh and bloud: or better warranted representations, than Images are. Concerning their ciuil estate in this world, first we cannot condescendro thinke, there is anie need at all, for to haue anie one to be a general & vniuersall head ouer al.

No great want that we haue not one generall head

The Apostle in diuers seuerall places shewing howe plentifullie God had left his Church furnished with diuers functions, to keepe al in vnity of faith, & to bring to perfectiō the Church of Christ so to consummate his misticall bodie, maketh no mention of anie such: which notwithstanding might in no wise haue been omitted, if there had bin anie such ordeined of god. Besides that we knovv it is impossible. And then our opinion is, they shall haue with vs no want, to misse of that which neuer men hadde, and is impossible on earth to be found.

How farre their credit and profite should be impaired.

But as for those other thinges that followe, (their credit, and profit which before they hadde,) therein I grant that needs must they come to some want indeed. For if they abandone their forced cha-

chastity, and vse the lawful means of ma
riadge, if they laie downe their glorious
ceremonies, and other obseruances of
vnprofitable hardnes, and whatsoeuer
compendious practises before they vsed
to bring in their commoditie to them:
there is no question, but that among
the common sort they shoulde leese a
great part of that estimation and pro-
fit that now they haue very long enioy-
ed. But it is no great matter what others
thinke of vs, so that with God and good
men we haue that credit that is conue-
nient and wee ought not to account all
that a losse, whatsoeuer we cannot gee
howsoeuer: nor much sticke to misse of
that which before wee haue wrongfully
had. As for mariage we knowe that the
children of the world doe so vncleanlie
behaue themselues both in their whor-
doms and in mariage also, that it is no
maruell if they cannot thinke that the
vse of mariage and the administration
of holie thinges may goe togither, so
long as hauing some reuerence of the
one, they measure the other by their
owne most shamefull abuse. But the or-
dinance of God is sufficient to stoppe
the mouthes of all such vvhen they
haue saide the vvorst that they canne.
And as for house-keeping, if beeing
maried

maried and hauing children for whom to prouide, they be not able to bestow vpon others so much as otherwise they might, that neede to bee no griefe vnto them. Let euery man doe as he is able, & before God he shall be discharged. The streame that issueth by many branches must needes be lesse in euerie one, than if all ioined together. So that we walke as we are called, it is enough: there can be no more required of any. As for outward worshipping and voluntary streitnesse, in needles matters, it is no sound credite that they get vnto any. God is worshipped in spirite and trueth, and such only they are in whom hee delighteth. Whereunto if outwarde ceremonies be added, such as are needefull then are they for the other welcome withall: if otherwise they come, they are abominable vnto him, and neuer can his soule conceiue any delight at all in them. Streitnesse is good and a profitable labour, so long as it is imployed in those thinges, that are commaunded but if it bee but our owne deuise, it is of no account with GOD. For in such sort it is that many doe striue, and yet are not able to enter in. And then, what gaine we, to be in glorie among them, and to bee abandoned of God

God? Their gaine comming in, ſo as it both, they neede not thinke anie loſſe at all to bee without it. Iudas loued the money well that he had gotten, but when hee perceiued howe he came by it, by betraying his maſter, and conſenting to ſhed innocent bloud, he then could haue no ioie to keepe it, & made no account of anie loſſe to throwe it awaie. Their poore eſtate woulde yeelde vnto them a richer ioye and peace of minde, than all the treaſures that by ſuch meanes they were euer able to gather together. Better a great deale, to feede on the courſeſt bread that vve vſe, than on the fineſt manchet that is, after that once we finde it to be very full of grauell. Laſt of all, though it were a ſhame for them to turne, yet were it none at all, but onely vvith thoſe, that are graceleſſe people, and very daungerous in ſo weighty a matter as this, to holde on our waie, after that once we finde we are wrong. And why ſhould the mire that lieth in the ſtreetes, be ſo careful to be gilded ouer with golde? Why ſhould wretched and ſinfull man be ſo deſirous, neuer to let downe his owne eſtimation? So God be glorified, let vs not care what becommeth of vs, When

as all glorie belongeth to him, there Whic
none at all belonging to vs. As an ou er to
nament that is for a noble personage e m
will not become a meane person: A
glorie likewise, that is only for God, ca ood
neuer become the children of men ion(
But if needes they will be in some est ine
mation, can they haue greater, tha self
by acknowledging their former wand ially
ringes, so much as needeth to the gl ect o
rie of God, and to the helping vp of e th
thers againe, vvho by them were occ ame
sioned to stumble before? So notwith gain
standing these inconueniences which effect
seemeth they shoulde fall into, yet the erta
matter being better examined, it woul ork
soone ap ear, that there is no such in ie t
conuenie ce in the matter, as at the of an
first might be feared to be. Neuerthe ning
lesse, whether they be inconuenience wher
or no, that doe I leaue vnto them to ma
thinke of. Those they are, whatsoe hat
uer they are: be they of what value the he s
can. Such as they are, let them bee fo as ar
me: I wish them no greater, neither do absol
I labour to make the lesse, than in truet wise
they are. And so consequentlie, if our God
professions bee compared together neue
this is the varietie, that they do yeelde and
and in these points resteth (vvhatsoeue high
it is) all the oddes that is betwixte vs her,

Whic

Which beeing ſo, then it is no hard matter to iudge whether of them it is, wherin we may better ſettle our ſelues.

As for that one pointe of hauing good workes concurring in our iuſtification (of which I thought good for certaine cauſes more ſpecially to treate by it ſelfe) it ſhall be good a little more ſpecially to conſider both what is the effect of the doctrine it ſelfe: & what is to be thought of that ſame place of Saint Iames, that ſeemeth to goe ſo much againſt our opinion therein. Vnto the effect of the doctrine it ſelfe, doth appertaine, firſt to conſider what kinde of workes they muſt be, that maie haue anie thing to doe towardes the iuſtifiyng of anie: and then as touching the obteining of true righteouſneſſe to vs, both where we may finde it, & by what means it maie be ours. The woorkes therefore that maie be auailable to iuſtifie any in the ſight of God, muſt needes be ſuch as are in themſelues a full, perfect and abſolute righteouſneſſe, for that otherwiſe they connot ſtand in the iuſtice of God. And abſolute righteouſneſſe can neuer be, but where euery deede, worde and thought is verie good, and that in ſo high degree, as is required: nor ſo neither, vnles there bee a continuall tracte

Of iuſtification by faith onely without woorks, no inconuenience at al to hold it.

The effect of the doctrine it ſelf.

of

of workes, wordes, and thoughtes all o alle
whole life without intermission. C God
ther righteousnesse though wee hau equ
neuer so good, yet if it lacke anie one i ther
of this, it will not serue vs to this pu uer
pose. For the law requireth, both tha were
such thinges should be doone with all o
the hart, with al the soule, & with all o eed
strength: and that they neuer depar o in
out of our heartes all the daies of o and
life. And that solemne definitiue sen he f
tence of the lavv compriseth both v of m
ry briefly, vvhen it saith, that cu liee
rie one is accursed, that continue mer
not in al things that are written in th oul
booke of the lawe to doe them. If no it,
vve would know where to finde this a edg
solute righteousnesse, the truth is, th ot
sometimes it seemeth that it migh goe
be founde amonge men: and yet is n heir
where to be founde indeede to our v too h
but onely in Christ. It may seeme to be worl
founde among men, both for that th finde
lavve requireth such thinges at o fectly
handes: and becausе that some the was
haue bin of speciall commendation f proc
these matters. Howbeit the lavve doet woor
not require such thinges at our hande ecre
as though that novve vve were able t did o
do the: but to shew that once we vver unto
able, and therewithall, how far we a bear
fa

fallen from our first integrity, and that God, that once made vs able, may iustly require at our hands the performaunce thereof. And as for the best men that euer were, there is no question but all were sinners, & that very often they daily offended. Besides all which their good deedes also (but few to speake of) were so imperfect, for want of true sincerities, and zeale (which neuer are found since the fall of Adam, in any of the children of men) that if god should deal in his iustice onlie, and not in the depth of his mercy withall, not one of those workes could euer be accepted of him. Hence is it, that the children of God acknowledge their vncleannes in all their waies, not onely in such thinges as commonly goe vnder the name of sinne, but in all their holines, and righteousnes besides: too high a point for the children of the world to attaine vnto. In Christ wee finde most absolute righteousnesse perfectly vvrought, in somuch that there was neuer founde any ill in him, either proceeding foorth by his deedes, or woordes, or at any time lurking in his secret thoughtes: and vvhatsoeuer hee did or said, was euer most godly, whereunto the invvarde disposition of his heart, and all his thoughtes did euer accord,

cord. And so must needes be, for th
he was both God and man. For so com
meth it to passe, that the infinite excel
lencies of his godhead, could not hau
sufficient issue in his manhood to shew
foorth themselues to the full: but afte
they had throughly filled all his ma
hood, with all perfection, and all the o
gans and powers thereof, needes mu
there be immeasurable abundaunce le
besides, all which doth witnesse his ma
hood first to bee throughly filled. S
not only it might be, but also of nece
sity it must be, and can be no other, bu
that hee loued God withall his hear
withall his soule, & withall his strengt
and his neighbour as himselfe, that a
his deedes, wordes, and thoughtes, wer
euer good, and the same in most abso
lute manner, to the vttermost pitch
that the capacitie of manhoode vv
able to beare. How to procure righ
teousnes to our selues, to make it our
is now to be seene. Where first if we
come to that righteousnesse that is
man, either of our selues, or others w
shall neuer bee able to doe anie good
For first as touching our selues, vvhe
as wee are not able to fulfill the law
there is not in vs anie righteousnes
at all to be hadde. If wee coulde ful
fil

fill the whole lawe (neuer offending in deede, worde, nor thought, but euer hauing all our deeds, words and thoughts, fully aunſwering to that holineſſe, and righteouſneſſe that god requireth) then might wee ſtande in the fauour of God, by our owne good workes, vvithout anie helpe at all by Chriſt, and that by the vertue of the former couenaunt, commonly called the olde Teſtament. But if wee miſſe any point of this, though we doe our beſt indeuour, yet are we nothing holpen thereby in this matter, becauſe that God hath not couenaunted to accept vs as righteous: for doing our indeuour therein, but onely by fulfilling the whole law in euerie point, to the vttermoſt iot. Neither can he in his iuſtice accept of anie other righteouſneſſe, but that which is perfect, no more then the lavve can adiudge anie sum a iuſt paiment, be it neuer ſo much, though infinite thouſandes: ſo long as there vvanteth anie one pennie of that which is couenaunt. Then, if we ſeeke into others, thoſe that now are ſaints in heauen, to haue the helpe of their righteouſnes, to make vs righteous, neither haue they anie ſuch as the lawe requireth, but are for that matter as ſhort as wee, neither did God at anie time

make any such couenant with any of vs, that their righteousnesse shoulde stande vs in any such steed. Now therefore to come vnto Christ, in him onely is that righteousnesse to be had, that can serue our turne, and we haue it in him, by none other meanes but onely by faith. For whereas God hath made his other couenaunt in him (which he calleth the new, and the last, because he neuer meaneth to make anie moe besides) that whereas wee cannot bee iustified before him, by any righteousnesse of our owne, vnlesse we were able to fulfill the lawe, and he therefore hath taken this order, that his sonne shoulde doe it for vs to the end that al that take hold thereof, or rest vpon him, shoulde haue his holines and righteousnesse theirs: hence commeth it, both that such as rest in him, by the vertue of his latter couenant, haue his righteousnesse theirs: and that they are not othervvise iustified but onely by taking holde on him by faith. For neither hath god made this righteousnesse of Christ so common to all, that vnbeleeuers may haue the benefite of it as well as the faithfull, neither hath hee by his latter couenaunt declared himselfe to bee of purpose to iustifie vs, by the good workes or merit

of anie, but onely of Christ. In other thinges (without all question) there is a speciall vse of our own good works, and of the good exemples that the blessed Saintes haue giuen vs: but in this our iustification with God there is no vse of thé at all. Now therefore concerning the place of Saint Iames, that seemeth to attribute our iustification partlie to our owne works, and not only to faith in Christ, it is euident that hee doth not treate of this our first iustification, but only exhorteth to holines of life, and so consequétly, whatsoeuer he saith there, it is not to bee heereunto applyed. Whereas therefore the Apostle S. Paul concludeth his disputation of that matter, that *We are iustified by faith without the deedes of the law*. And S. Iames in like manner concludeth his, that *Of woorkes a man is iustified, and not of faith onelie*. Although it maie seeme at the first sight, that these two are directly contrarie one to the other, yet the circumstãces of the places, & the intẽt & meaning of either of the Apost. being considered, it is foũd verie plaine, that they are not contrarie, but only diuers: that is, one of them doth not denie that which is affirmed by the other, both speaking of one thing, but hauing two seueral or diuerse matters in

How this place of S. Iames may be answered.

hande, ech of them holdeth on his owne
seuerall waies. For S. Paul is in hande
with a point of doctrine to shew where-
in our iustification consisteth before
God: and S. Iames is in hande with a
pointe of exhortation to Godlinesse of
life, and to that ende sheweth, that our
faith is but vaine, vnlesse that it be (in
some good measure fruitfull) by woorkes.
Whereas therefore although they both
speake of faith and iustification, yet the
one doeth not meane either that faith
or that iustification that the other mea-
neth: hence maie it sufficiently appear
without anie further discourse of the
matter, that the one of them is not a
gainst the other. If S. Iames had beene of
purpose to haue shewed, howe we are
iustified before God, he woulde haue
shewed no other waie, but onelie by
faith in Christ Iesus, as in the chapter
before hee ascribeth the state that we
haue in Christ, not vnto woorkes, but to
the free mercy of God. So on the o-
ther side, if Saint Paul had purposed to
exhorte to newnesse of life, he would
there haue told vs, as elsewhere he do-
that though wee had all faith, and ha-
not loue, yet all were nothing. So for
the doctrine of iustification likewise
I trust there is no such absurditie held

by

by vs, that any may haue any iuſt cauſe to feare to ioine with vs therein.

Of ſuch things as hinder.

9 Thoſe thinges that hinder, are ſome of them of leſſe importance and lightlie hinder not, but thoſe that are of the weaker ſort: and one other there is of more ſpeciall force with them, that I take to be the greateſt ſtaie that hindereth thoſe, that take it to be a matter of conſcience indeede. Theſe leſſer hinderaunces likewiſe are diuerſe. For ſome reſpect their perſons eſpeciallye: and one other there is, that ſomwhat reſpecteth the cauſe likewiſe. Thoſe that doe moſt properlie reſpecte their perſonnes, are eſpeciallie two: one that proceedeth from regarde of their credit which was ſomevvhat touched before, as one of the inconueniences that hereby they ſhould haue: the other that concerneth certaine hardneſſe that by bodilie puniſhment they ſuppoſe themſelues to be put vnto, vntouched as yet. And the diſcredit that they doubt would fall vppon them, is partly withal generally: but eſpecially with thoſe with whom they haue ſo long helde together. For with all generally it is like to be ſome diſgrace vnto them, for that they haue alſo profeſſed, and ſome of them beſides haue accordingly taught:

Diſcredit eſpecially to thoſe that haue otherwiſe profeſſed.

but yet no such as of right maie holde thé still in the course that now they are in. For as touching their profession, it is very incident to the nature of man to be deceiued, especially in the trueth of religion. Howsoeuer we haue a reasonable good sight in other things: yet in this, the best of vs all are so far to seeke for anie thing that wee haue in our selues to helpe vs withall. Neither are we onelie to seeke herein: but also prone to conceiue best liking of that which is wrong. But besides their owne naturall weaknes and inclination, they may vvel remember that the former daies vvere such, and their owne proper education withall, that whosoeuer is of anie reasonable consideration, will easilie pardon (for the former time) such wanderings to them. For both those thinges are very forcible to leade vs avvaie with them, wheresoeuer there is not the speciall grace of Gods holie spirite, both for to teach vs a better course, and to lead vs therein. So with men, who are al of the selfesame moulde, and haue all had our partes of that other infection besides, it is a verie pardonable matter, in religion to haue holde that course that they did: pardonable I saie, in respect of our own natural impotency, & inclination:

and

and of thoſe daies of ignorãce that were before, togither with our education thẽ framed according to that preſent time. But if wee come to theſe daies of ours, then is the caſe altred much. For nowe it hath pleaſed the goodnes of god, both to giue them a more plẽtifull knowledge of his will, & pleaſure, & to offer to them a redier direction by his holy ſpirit: that ſo they may both ſee, and walke the waie to his kingdome ſo much the better: which diuerſity of times and graces conſidered, they may eaſilie reſolue themſelues, that it is no diſcredit to them, to alter the courſe of their former ignoraunce, when as now, their eies being opened. They haue found a better. In the night it is no ſhame at all to goe awrie: in the daie time it is a foule and ſtarke ſhame indeede, to holde on that courſe & not to breake it off with ſpeede. Concerning thoſe, that beſides their owne profeſſion haue alſo taught the ſame to other, it cannot be denied, but they haue done ſo much the more hurt, and that their auditorie and diſciples before maie charge them with great alteration nowe, if ſo they ſhoulde alter their former courſe. Neuertheleſſe, neither were their former dooinges to bee denied, their reaſonable excuſe with

Diſcredit t
thoſe that
haue other
wiſe taught

al those that are indifferent: neither can they now continue on their course, but that needes they must therewithall impeach their credit, much more than if they had altered, withall that haue attained vnto the knowledge of the truth. For their former labours are the rather to be borne withall, for that being then perswaded that they were right, it was their partes indeede to commende vnto others, that which themselues did think to be needfull. But that now it is rather for their credite, to alter their course (besides that other before recited which they haue common with the rest) hence also maie they gather, for that finding nowe, that they haue doone much hurt before, it standeth them vpon for to amende the same so soone as they can. The wound they haue made, it were meet that thē selues should heale againe: which if they should forsake to doe, howsoeuer it would stand with their credite, or not, it were very like for to procure them an heauie iudgement in the ende. For the errours that they should so leaue vncorrected, coulde not but infect manie others: and likelie enough so to growe on to the end of the worlde: by which time, it is not to say what heapes of iniquitie might come thereby.

thereby. For all which they must needs stand chargeable before the iudgement seat of God, vnlesse vvhiles they liue here among vs, they seeke to amend all their errours deliuered before. In which respect Austen hath left them in his own exãple, a point of great wisedome, diligently retracting, or calling backe againe, whatsoeuer points of doctrine he found that he had vnaduisedly deliuered before: and yet notwithstanding as it seemeth, and himselfe in the preface confesseth, thought no shame with it at all, as indeede it was a verie good testimony of his inwarde sincerity: & so consequently, as much to his true and iust commendation, as anie thing else that euer he did. If it be saide, that in him there was some further cause for to retract much of that which he wrot before, both becaule he wrote verie yong, & before hee was baptised in the faith of Christ: true it is indeede that so he wrot: but not so withall, as leaueth to them anie such aduantage. For the question is not, whether S. Austen or they had more neede to retract some of their opinions: but whether it bee meete that those should do it, that haue taught vnto others that, vvhich nowe they finde to be wrong. And though it

were, yet I doubt much, whether vpon sufficient aduisemẽt, any of them would so far vrge the ods betwixt them, (either his youth to their yeares, or his imperfectiõ before his baptisme, to their ripenes now) but that they would with good will acknowledge, rather that it were their parres, if they haue taught anie erronious pointes of doctrine, with him to retract them, than to make anie such allegation, that they need not to doe it so much as he. Those with whom they haue held handes so long together, are ether the bishop of Rome, or his friends abroad, for their aduauntage, or else of their own countrimen at home, that are growen to so great misliking of the present state. If it be the bishop and his adherents, it is but for their owne aduantage, that they conceiue that opinion of them, so to make vp their losses againe by the helpe of them, vvhen opportunity shoulde serue them vnto it. And the more that their estimation sauoureth of it, the more quietly may they be able to bear the losse thereof. If they be of our discontented coũtrimẽ at home, the losse also is so much the lesse for that none such will not mislike of them, but so far as themselues are infected with the enchanted cup of forraine

powers

power: & thē, the more they are infected therewith, the leſſe worth is the beſt eſtimation they are able to giue.

Againe, whatſoeuer eſtimation is loſt either with forraine power abroade, or with hollow hearts at home: the ſame will bee much more required with the gratious fauour of their naturall princes, & with the true hart of naturall ſubiectes: & that ſo much the more abundance of recompence as it is of greater price or value to bee well thought on by naturall princes, & faithfull ſubiectes, thā of forraine vſurpers, and cloſe aides whereſoeuer.

10 The hardnes that they account themſelues to be put vnto, to the vtter alienīg of their mindes from vs & our profeſſion, reſteth eſpeciallie in thoſe two pointes: firſt, that diuerſe of them are ſtreightly handled: then, that certaine points of religion, as they terme it, are now made treaſon. They account themſelues to be ſtraitly handled, both in the fining of the recuſauntes, and that certaine of that profeſſion are put to death. Concerning both vvhich they would not deny, but that the puniſhment were moderate enough, both in the one and in the other, if either they coulde finde, that they were ſo heinous

The harde dealing that they ſuppoſe vſed againſt them.

heinous offenders, as we do conceiue, & charge them to be: or els but remember what dealings themselues haue vsed to vs, & yet doe vpon lesse occasion.

What it is that is vsed towardes them.

As touching the former they will not denie, but that princes haue authoritie by the word of God, both to fine, and to put to death as neede requireth. They know that such as worshippe anie strange god, or but intise others therunto, or stubbornely despise the worde of God, are by the sentence of Gods owne mouth accounted woorthy to die the death: & though it may be, themselues doe not see, that by equitie thereof they are in the daunger of his iustice for those: yet we are out of doubt that they are, and but that we doe alreadie knowe, that the blindnes of man is verie great, we could not but woonder that they doe not see it. Neuertheless such is the mildnes of her Maiestie, and such is the peaceableness of these daies of the Gospell, & so colde are we (the most of vs all) on behalfe of the glorie of God, that none are executed for anie of those: though the selfe same lawes that they vsed against vs, bee forcible against them: and if need were, might soone bee inlarged. So notwithstanding that which is done of that kinde,

we

wee thinke there might bee done much more than there is: and yet, that no bodie had anie iuſt cauſe to finde fault therewith. That certaine points of their religion are novve made treaſon, that ſo they cannot ſuffer, as in cauſe of religion, but of high treaſon, it ought not to bee ſo grieuous vnto them, if they conſider well, either the verie nature of thoſe points that are made treaſon, or but the manner of our proceeding therein. For ſome pointes of their profeſſion are of the nature, as that they are rancke treaſon indeede to all the ſtates that are in the worlde, and that haue they proper vnto themſelues, of all the religions that are profeſſed on the face of the earth. And this treaſon of theirs that we ſpeake of, reſteth eſpecially in theſe two points: that the biſhoppe of Rome hath power to deſpoſe the princes and potentates of the earth, and to place in their roomes whomſoeuer he will: and their ſubiects ought not to remaine in alleadgeaunces to anie whom hee deſpoſeth, but to put on armour againſt them. Which we take to be as rancke a treaſon, as wicked an hereſie, & as open a vvaie to all confuſion, as anie that euer was heard of before. Neither doth it helpe them anie thing,

if

if he were indeede, as they would haue it, the vicar generall of Christ on the earth: for that thereby he might doe no more, keeping within the bonds of his maister, but only lay their sinne to their charge, & vtterly exclude them from the hope of saluation: princes if they gouerned ill, and subiectes likewise, if they went with their princes against their obedience and duty to god. But as for deposing the one, or loosing the other frō their alleagance, in those points we are sure that they are not onely misliked of vs, but of many others besides, that otherwaies are welwillers of theirs. In the manner of proceeding that in this point is vsed against thē, there are two points likewise to be noted. For first as touching the lawe it selfe, it is in effect our certaine auncient statutes that were made long since, reuiued againe, and not sought vnto, till that by many naughtie practises, and some rebellious open forces, and slaughters contriued, vvee were of necessitie rather constrained, than easilie induced to take that order; and that for the preseruation of the whole both in religion & ciuill tranquilitie. Then also it is very well known that altgough they haue beene neuer so faultie therein, and so haue iustlie de-

deserued to die: yet if they can be sorie for their practising, & vtterly renounce and abandon the same, they stand not in such daunger of death by their former demerites, as in the hope and waie of life by their new repentance, if it appeare to bee vnfeined, as well as their guiltines sufficiently prooued. The dealings that they vse towardes vs, first is the rigour that they put vs vnto vvhen time did serue them (and yet doe where they are able) in that they raised vp persecution against vs in the cause of religion: then also their dissoiall & vnnaturall practises now, to reccouer their former vsurpation againe. In that persecution of theirs against vs, we thinke they then dealt, and yet doe ouer hardlie with vs, for that the cause being no greater than it was, yet notwithstanding their punishment was exceeding grieuous. The cause wee thinke vvas not so great, for that commonly they persecuted vs for nothing else, but either for some tradition of their owne, or else for some thing that went against the earthlie estate for the Church of Rome, either in the commoditie that they supposed to bee due vnto it: or in the superiority that they had obteined. Howbeit neither of these (beeing

What it is that they vse towards vs.

better

better considered) will be as vve take it warrant inough for them to touch vs so neere as they did: their punishment was very extreame, both in that they did to our persons, by imprisonment, torments and cruell death: and in that they made the cause heresie, and so ouerwhelmed vs with the greatest reproach that could be deuised. Whereas notwithstanding, neither the traditions that the Church appointeth, and whereof there maie sometimes be had a verie good vse: nor the profite or superioritie of their prelacy, are of that importaunce; that they may make them matter of death, nor heretickes those that speake against them. When they saw it come to that point, euen common charitie (mee think) should haue obtained thus much of them, that neither they would haue vrged their owne traditions so farre, nor stood so stiffe to their profit or honour, but that the life of those their brethren might haue obteyned some mitigation, especially, when as the substaunce of christianitie may stande without them, as in ancient time it is knowen to haue doone, for many hundred yeares togither. The practises that they vse against vs now, are so well knowen vnto all, and so grieuous (I thinke) to the greater

greater and better part of themſelues to hear of, that for aſmuch as we do not vſe to grieue thoſe whō we would perſwade it is not needefull here to diſplaie them, although we take them ſo far to exceed in that kinde, as that lightly they cannot be ouermatched vvith any ſuch like of the former ages. But it ſhall bee ſufficient for them to conſider but this one point onely: whether thoſe practiſes of theirs be not ſo very contrarie to the ciuill ſtate, as that they cannot ſtand together: but that the eſtabliſhing of the one, muſt needes be the ouerthrow of the other. If it be ſo (which I thinke they will quickelie finde) then maie themſelues alſo be able to gather, that ſuch execution as nowe is done on certaine of them, is not only iuſt, but needfull alſo: and ſuch as in no wiſe might be omitted, till themſelues doe grow to better aduiſement.

That our tranſlations ſeem ſo corrupt vnto thē, as that they cannot thinke that we haue the word of god among vs.

12 That other hinderaunce of the leſſer ſort, that doeth ſomewhat reſpect the cauſe in variance betwixt vs, is for that they will ſeeme to ſuppoſe (though indeede it otherwiſe ſeemeth that many of them are ſo perſwaded: for which cauſe I haue put this, but among the leſſer hinderances) that how much ſoeuer wee pretend to haue the worde of God

GOD to direct vs in all our doings, ye by the meanes of vvrong translation wee haue nothing at al indeede : and therefore that it maie stande with great probabilitie, that so much as we swarue from our aduersaries in those our doings, so much also should it seeme that wee swarue from the woorde of God it selfe. And this heretofore they haue but seldome, and more faintly alleadged: but nowe of late they haue touched it with greater confidence, vppon the hope of sufficient ground that they haue conceiued by those quarrelling labours of Maister *Martine*, and certaine others of the Seminaries at Rhemes, about the translation of the newe Testament that they haue put foorth in the English tongue. Wherein how iniurious they are vnto vs, and how farre they haue ouerslipped themselues, although it doe alreadie sufficiently appeare both in the vveakenesse of their owne doings, and in the labours of other therein (as also we trust that so it will yet further appeare, euery day more than other:) yet to helpe forwarde the weaker, and those that are not able to iudge of the tongues, by an easier way, I would wish them to be somewhat better aduised, what is the aduantage they

they seeme to haue gotten thereby, if the case so stoode, that we had bene ouerseene in our translations, in all those thinges that they lay to our charge, and that they had therein attained vnto the truer sense of the text. For though it were, yet notwithstanding if we come to the matter, that is, to consider, how weightie those pointes of religion are, that they woulde seeme to haue gained thereby, although at the first they carie vvith them a glorious shew: yet in trueth their aduantage vvoulde so also fall out to be verie small, both in respect of those places thẽselues, and in respect of all the residue that they leaue vnto vs vntouched by them. For if in those verie places vvherein they thinke they haue speciall aduantage against our translation, in the substaunce of the matter, notvvithstanding they gaine litle thereby, then howsoeuer our translatours haue ouerslipped themselues, yet doe our aduersaries get thereby no sound aduantage, in respect of the cause that they doe defende. So likewise if those places wherein they finde faulte with vs bee verie fevv in respect of the rest that they haue vntouched, then doe they both iustifie our fidelitie in translating of them: and not onlie make them-

themselues and their doctrine liable vn- to the triall of them, but also bar themselues for euer to lay to our charge, in so absolute manner, as they doe, that we haue not the scriptures among vs. For vnlesse they can shew that such as wee haue in such sort translated, as that themselues doe finde no fault therwith, do not containe the effect & substaunce of christian faith (which as yet I thinke not one of them all did euer alleadge, or leane vnto for his warrant therein) it is not for them to laie to our charge (though in all these points we had beene deceiued) that wee haue not the worde of God amongest vs, so far as it is needfull, for our full instruction in the faith and doctrine of Christ. Therefore to let passe whether we haue rightly translated or not, let vs a litle enter into the consideration of the matter it self, and see what aduantage themselues may hope to haue gotten thereby. Which course if we take, then do we finde that in their discouerie, they doe charge vs two principall waies: first with diuers thinges more specially by name, in the first twenty Chapters: then vvith a packe of others togither (as matters be like of lesse importance) in two of the last. We are charged by name, first of

What it is that they lay to our charge therein.

all with our inwarde meaning, that of purpoſe vvee tranſlate the holie Scriptures falſlie, in the fauour of the hereſies, that they ſuppoſe vs to holde in the 1.chap.then with our open & plaine dealings, correſpondent (as they ſay) to ſo ill a meaning, in all the reſt vnto the ende of the 20. Chapter. And hitherto the method is good, and the order plaine: & therefore haue I ſet theſe thinges downe as they ſtand there. In that which followeth it ſeemeth that it was not the authours purpoſe to digeſt them into a method, but onely to make recitall of them as they came to hande. Neuertheleſſe, that to vs both it maie appeare more plainlie, what they or we haue gained or loſt by our tranſlations, in the pith or ſubſtance of religion, it ſhall bee good for both partes to laie them foorth in ſome plaine and eaſie methode. Thoſe thinges of ours therefore that they charge vs vvithall, doe almoſt all concerne our tranſlations: but in ſome pointes they charge vs, for to force the text it ſelfe. In our tranſlations they finde ſome faultes that concerne the woordes alone, and ſome that concerne the matters too. That which concerneth wordes onely, is that we turne the Eccleſiaſticall vſe of them,

them into their originall, but yet prophane signification. Vnto which the fourth Chapter wholy, and a good part of the sixt are alotted. As that we call schisme, diuision, heresie, sect, catholicke generall, priest elder, priesthoode eldership, idols images, church congregation, Sacrament, (in some places) secret, Bishop ouerseer, baptisme washing, and some others. That which concerneth the matter rather, is, that so wee translate, as tendeth chiefly to the ouerthrowe or discredite of diuerse pointes of their profession: and partly to the mainteinaunce of some of their owne. These pointes of their profession, that wee, as they saie, goe about to ouerthrow, doe most of, all concerne matters of doctrine, but some of them tend to the direction of some parte of our life here. Those that concerne matters of doctrine, are of two sortes. For in some they may seeme to seeke the aduauncement of religion onely: in others to aduance the power, and excellency that is in man. Those that concerne the meere aduauncement of religion onely, partly cõcerne christ himselfe, and partly a few other holy things. Those that concerne Christ himselfe, are about his descending into hell, and are but two: one

that,

hat wee ſeeme to impugne that article of the common Creede, the other that wee ſeeme to diſallowe of one ſpeciall worke that they ſuppoſe was done thereby, that is, the bringing out of the Fathers, vvhich were as they thinke in *Limbo Patrum*, which wee by our tranſlations ſeeme to diſcredit, both which are handled in the 7. Chapter. Thoſe holie thinges that I ſpake of, are partly Sacramentes indeede, and certaine other ordinaunces, which they woulde haue not to bee of that account. In thoſe that are Sacramentes indeede, they chiefly miſlike in the one, that we partly take it cleane awaie, and partly depriue it of the efficacie thereof, making it no worſe, or no better than thoſe of the olde Law: in the other, that we take awaie the bleſſing, and doe not acknowledge the reall preſence that they imagine. Whereof the former of theſe is in the 14. the other in the ſeuenteenth Chapters. In thoſe other holy ordinances, which are pennaunce, confeſſion, orders, and matrimony, the fault that they finde with vs, is chieflie this, that in our tranſlations we doe not allowe them the name and dignitie of Sacramentes, and in ſome pointes varie from them, euen in the verie nature of

of them as appeareth in the 13. 14. and 16. Chapters. Those that tend to the aduauncement of the power and excellencie, that is in man, further than wee can thinke conuenient to goe vvith them, partlie concerne the righteousnesse of man generally, and partly some thinges that are more proper to the Church alone. Vnto the righteousnes of man generally it doth appertain that first, as touching man, they hold both that in him there is freedome of wil, as in the tenth Chapter, and that he is able both to merite fauour, as in the ninth, and to satisfie for sinnes as in the thirteenth Chapter: then, as touching God, that it is seemely for his iustice likewise, to reward those workes of man for the woorthinesse of them, as appeareth in the eight Chapter. Those that concerne the Church, doe partly concerne the whole togither: and partlie one speciall function in the same. Those that concerne the whole togither are but two: one, that by other woordes we so open the name of the Church, that thereby vvee seeme to goe againſt it Chapter the fift: the other that wee allowe not of that authoritie that they doe thinke it shoulde haue in ordeining or giuing credite to certaine tradi-

tions

ions, as deliuered from the Apoſtles, as
n the 2. Chapter. Thoſe that concerne
hat one ſpeciall function, doe concerne
he office it ſelfe, and a certaine power
hereunto belonging. The office it ſelfe
would they haue to be a mightie prieſt-
hoode in all reſpectes, as in the 6. Chap-
er. And therefore are they vrgent to
haue, both the tearms according giuen,
s the name of Prieſt to the perſon,
Chapter the ſixt, and of ſacrifice to the
deade, Chapter the ſeuenth: and to
haue altars left them whereon to offer,
as in the 17. Chapter likewiſe. That
one kinde of power to this office belon-
ging, is to helpe vs out of purgatorie,
which wee ſeeme ouermuch to diſcre-
dit, when as thoſe places vvhereon they
build, wee ſo tranſlate, as though they
meant no ſuch thing, which matter is
handled in the 7. Chapter. Thoſe that
tende to the direction of ſome part of
our life heere, are but two: one concer-
ning worſhipping: the other concerning
mariage. Concerning worſhipping, they
contende but for the parties, whome
they would haue worſhipped: and for the
manner of vvorſhippe that they would
haue giuen to them. The parties are,
firſt the ſaints, and among them eſpeci-
ally the bleſſed virgin, then alſo images

whereof this is handled in the 3. Chapter, that other in the 18. The manner of worship which they woulde haue giuen to these, they apportion out by distinguishing betwixt two kindes of worship, whereof the one they call *dulia*, the other *latria*, both set downe in the 19. Chapter. Concerning marriage, it is no more, but that they allowe, neither Priests nor other votaries to marry: and mislike of our translations, for that they leaue it free to them, as appeareth in the 15. Chap. For the maintenance of our owne opinions, that which they do lay to our charge, is but verie little, and resteth onely in these two pointes: first that wee labour to establish putative iustice (as they tearme it) against the true inherent iustice, as they imagine Chapter 11. then that in like sort we seeke to establish (as it pleaseth them to tearme it) speciall faith, vaine securitie, and onelie faith, Chapter 12. Concerning the text it selfe, they charge vs with adding thereunto in some fewe places, as may bee seene in the 20. Chapter. Those others, that in the titles that are wrapt vppe together without naming of anie one of them, are these: first, certaine other trecheries as they tearme them, both heretical and

and worth the obſeruation, Chapter the 21. then alſo certaine other faultes that are, as they ſay, Iudaical, prophane mere vanities, follies, and nouelties, Chapter 22. But theſe two latter charges are not of ſuch importaunce, but that if wee could agree in other, I thinke we ſhould not long haue anie great diſagreement in theſe.

How little cauſe they haue to finde ſuch fault with our tranſlations.

12 So are theſe the principall faultes as touching the matter, that our tranſlations are charged withall, according as the principall Author himſelfe in his diſcouerie hath gathered them. Wherein although it muſt needes bee, that diuerſe particular pointes are in the booke it ſelfe, that cannot wel be ſpecified in ſo briefe a collection of the whole: yet both are enough to cõdemne whatſoeuer tranſlations are falſe, as theſe pretend: and if they vvill not ſerue, thoſe others by matters that are lefte behinde, are much more vnable, and neuer neede to come in the muſter. And therefore I thought it beſt to rippe no further into the particulars, leauing that courſe to the aunſwerers onelie, but rather to make the whole triall (that I doe meane) by thoſe verie pointes, that themſelues haue thought woorthie the place of beſt accounte

for this matter. And first I muste neede
protest thus much, that howe grieuou
soeuer the thinges are, that they lay t
our charge in these our labours: ye
for my parte, I can now more quietl
bear it (and think that others doe so be
sides) for that themselues begin to tran
(slate howsoeuer) the Scriptures like
wise. For though they haue not done it
without their affections, but so fauou
rably as they coulde on their owne be
halfe: and with such limitation besides
as laboureth to chase men away ouer
much frō the reading of it: & lastly no
without great bitternes against our trā
slation & vs, & against the truth it selfe
yet notwithstanding all this, and whatso
euer else might be laide thereunto, no
that themselues do also translate, let th
finde fault so much as they will: we sha
better finde out the matter betwixte v
and their owne dooings, for the mo
of ours, shall witnes vvith vs. Hitherto
it was thought by diuerse, that we migh
haue bin charged vvith greate matter
indeed: novv they begin thēselues to e
spie, that there is litle els against vs, but
quarell of woordes: now as touching the
thinges they laie to our charge, and firs
as touching our purpose, or inwarde
meaning, in translating so as wee haue

tran-

translated, it is good for euery one to iudge the beſt in all ſuch cauſes: and not to be ouerhaſtie in ſo ſecret matters to giue foorth our iudgment when as none other, but god alone can thorowly know the bottome thereof. As for vs notwithſtanding that we are vndoubtedly perſwaded, that in theſe matters, thoſe our aduerſaries are very wrong: yet doe we make no doubt at all, but that diuers of them mean very well, and do not wilfully goe about to ſuppreſſe, or yet to reſiſt the open truth. The ſame perſwaſion if it may, pleaſe them to conceiue of vs, wee thinke that they may ſafely doe it, and that it is not to be thought any more, than both the trueth and charitie too do iuſtlie require. It were meete that diſpleaſure were on all partes laide aſide: for the wrath of man can neuer accompliſh that which is right. Concerning the matter, two thinges there are which I wiſh to be conſidered of them: vvhether thoſe pointes for whoſe ſake they account our tranſlations ſo faultie, bee not as yet in controuerſie betwixt vs: and whether thoſe points are of ſuch importaunce, as that if wee ſhould be faultie therein, they might well account the reſidue of the Scriptures by vs tranſlated to bee no part of the woorde

of God. That they are in controuersie betwixt vs, it is so euident that I neede not busie my selfe to declare it sauing onelie that one point of Christes descending into hell. For as touching it, there is no question at all betwixte vs, whether he did descend or not, so far as is sufficient for to deliuer vs thence: but onelie as touching that manner of his descending, vvhich they haue set downe without sufficient vvarrant of the worde of God (as we doe take it) not refusing the trial thereof by any sound trãslation whatsoeuer. As for the rest, there is no question, but that as yet they are in question betwixt vs: and that we are in conscience persuaded, that our selues haue gotten the surer side, both in the points that are in controuersie, & in the truth of the text it selfe. If it be so, then must they needes know thus much, that they leaue the vvaie as open to vs, to laie to their charge, that in dissenting frõ vs in their translations, they do it to maintaine their owne opinions: as it is vnto them, so to esteeme and iudge of vs During which time of controuersie betwixt vs, if needes they will so resolutely ouer rule the case to their aduauntage though to some of their owne fellowes they maie seeme to haue done stoutly, &

well: yet ſo many as are indifferẽt, would rather like, that firſt they would obtaine the principall matters, afore that euer they inuade as their owne thoſe other aduantages that hang thereupon. Then alſo themſelues will not denie, but that it is the duetie of euery one to take ſo good heede as they can, that they giue no offence: neither to the Iewe, nor to the Gentile, nor eſpeciallie to the Church of God: and if it be the duty of all, then is it in the duty of tranſlatours alſo, eſpeciallie thoſe that haue to tranſlate the word of God. For the more needefull that anie thiug is to the vſe of man, the more muſt it be of all frequented; and the more it is frequented of all, the more hurt doeth come, if there be anie danger. Fire and water are ſo needfull, that we cannot be without them: and therefore there commeth much hurt thereby when they are not warily handled. The worde of life is much more needefull: vnto the fountaine of liuing water, all the children of God daily reſort, to drawe to their vſe as neede requireth. If therefore there ſhould be anie daunger therein, either in the thing it ſelfe, by other corruption mingled withall: or for that there is no ſufficient prouiſion made about it,

for those that should resort thereunto: it cannot bee auoided, but that much hurt must come thereby. So our translatours are not to be blamed, in hauing their choise, they forbeare those wordes out of which the deceiued maie sucke the maintenance of their wrong opinions: and vse such others, as cannot so easily be mistaken by any. Sure we are of this: that the holy Ghost vseth no such speech, as maie iustly giue offence to any: and that none can interpret the holy scriptures aright, but by the selfesame spirit, by which they were writen at the first. Which spirit whosoeuer followeth hee can neuer finde in his heart, wittingly to lend foorth his penne, to that which maie tende to aduance any error or ill: and if he could, yet should he finde no helpe in the text (being rightly taken) to beare him out. Insomuch, that so long as these controuersies are vndecided, or at least, vntill they shall finde more substãtial groũds to establish their conceiued opinions, than to our knowledge thy haue any as yet, wee cannot but thinke, that whatsoeuer vvant of supportation there is to those opinions, the same is rather in the text it selfe, than in our translations. Concerning the other, that is, the validitie of those

pointes

points of religion, or whether they be of that force, or neceſſity rather, that for their ſakes ſo harde a cenſure maie proceed againſt vs, that wee haue not among vs the true word of God: I would wiſh them to conſider withall, that holding ſo much, as themſelues do know, & will graunt that we doe, it will be verie hard to deuiſe how the ſame might bee brought to paſſe, vnleſſe both wee had the worde amonge vs, and highly did eſteeme of the ſame. Themſelues I truſt thinke no otherwiſe of vs, but that vve are perſwaded that wee fully holde together vvith them, whatſoeuer is catholicke: if it be ſo, the matter is not verie great: if vvee varie ſomewhat in theſe. Though a man want an arme, or a leg: yet notwithſtanding he maie bee a man. Let euery one take heede to his heade: if it be wanting, the reſt is nothing: though there want not a iointe beſides. And could but ſome of them bee (yet at the laſt) as indifferent as manie of them haue long beene grieuous againſt vs: coulde they novve bee ſo readie to take it in good part vvhat wee haue doone vvell, as long as they haue been to take to the worſt, vvhatſoeuer left them anie ſuch aduantage: I cannot ſee, how it ſhould come to paſſe,

but that laying that greater part, which themselues acknowledge we haue translated well, vnto that lesse wherein they suppose we haue done ill, they might see our well doing so far to exceede that which is ill, that they neede not thinke it so great a matter (the trueth of the text sufficiently saued) more quietly to put vp at our handes the one for the other: especiallie vvhen they themselues come to translate so late as they doe, and haue the benefite of our former labours. For such (of all others) it doeth not become to come in so late with such controwling, that should haue beene with the formost at the woorke themselues to haue seene to the orderly proceeding of it. The stronger cause we thinke should haue following the greater effect. And so, notwithstanding al the corruptions that diuerse of thé laie to our charge, not after a niggish, but in all liberall manner: yet neuertheléesse so manie as shall more aduisedly consider the force of that charge, shall not, we thinke, finde any great cause to stand in doubt the rather for it, whether we haue the trueth of Gods word amonge vs, or no.

13 As for any more speciall treatise of these matters, as it belongeth not to the

the course that I haue taken: so is it likewise, both a needles thing in it selfe, being so oftē, & so throughly done already in many others: and such as is rather to bee left to those that are to deale in the work it selfe, than to be by a scanter handling incumbred by me. Neuertheles, if it please them, with any indifferency to consider of them, what great cause haue they, either to mislike so much as they doe, of that which we doe hold therein, or so exorably to vrge their opinions to vs? A man should thinke that there were some passing ods: else that they would neuer be so earnest in it.

That these are not so cleare on their part that for their sakes onely we are to be denied to haue the word amōg vs.

That vvhich they holde of *Lymbus patrum*, is it so consonant to the worde of God, or else but so constant in it selfe, that they maie looke to drawe all men vvith them, to be of the same opinion therein? Was it euer yet taken to be so perilous a point of doctrine, for a Christian man so to build vpon the satisfaction that Christ made on the crosse to the iustice of God, that hee might in no wise account it to bee in force for those that died in the faith before, as well as for those that after succeeded: especially when as we are plainly taught that he was yesterday, and to day, and the same for euer: that he is the lambe slaine

Lymbus patrum.

ſlaine from the beginning of the world: that there is no condemnation to anie of thoſe that are in Chriſt, that God is not a GOD of the deade, but of the liuing: that by the ſuffering of Ieſus Chriſt the fathers alſo of olde were relieued, & by his ſtripes made whole: & many others ſuch like as theſe? The ſunne being gotten to the height of the heauens, or ſhrunk downwards towards the midſt of the afternoon, or gotten almoſt to the very ſetting, doth it not yet notwithſtãding giue a cleare light vnto the Eaſt, and to all other coaſtes of the world beſides? And ſhall not the death and ſufferings of Chriſt, though it were long after the world began, be auailable likewiſe to thoſe that are gone before, that liued & died in the faith of Chriſt? An attonement we know there was before, for that God dealt oftentimes ſo fauourably with man: and the ſame was grounded only in Chriſt. And what reaſon can there be giuẽ, why they make it to ſtande with the iuſtice of God, that before the time of this ſatisfaction actually made, he ſhould haue anie fauour towardes them here in this life, as well as to vs: & yet depriue them of that fruition of it after this life, which they grant vnto vs? And if their *Limbus* be ſo vncertaine,

certaine, what neede they then to that ende vrge anie ſuch diſcending of Chriſt? That in ſuch ſort he deſcended into hell, as is fully ſufficient to the iuſtice of God, both to acquite the fathers before, that otherwiſe ſhoulde haue come thither, and to be a diſcharge vnto vs that afterwarde liue, it is a thing that is fully beleeued of vs all: if they will go further, & ſet downe with themſelues in what maner alſo he did it, further than the Scripture doeth warrant, can they not determine therein for themſelues, vnleſſe they carry all other likewiſe into the ſame aduenture with them? As touching their doctrine of the reall preſence, knowing that already we doe beleeue that the faithfull receiuer receiueth not any bare ſigne, but together with the outwarde ſigne, vvhole Chriſt, God & man, his ſufferings & merits: may not this be accounted ſufficient, vnleſſe we go further, to haue his preſence in the very manner that they haue imagined: which notwithſtanding was not agreed on among themſelues but very lately? The fathers before the incarnation of Chriſt coulde not otherwiſe receiue him: as alſo themſelues grant that they did not, & yet notwithſtanding vvas that ſufficient for their

Chriſts deſcending into hell.

Reall preſence.

ſalua-

saluation. And so long as they shew no further reason than they doe, why such a kind of receiuing of Christ might well be auailable to their saluation, and not to ours (especially when as otherwise we finde but one communion of Saintes as well in profession, as in the state of saluation) why may they be content to admit, that this kinde of receiuing which wee professe, is so much as they neede to require of vs, or els that it failed in the fathers also that were before the incarnation of Christ? As for their other sacraments, as they tearme them admit they might bee vouchsafed that, honour in some account among them for vnities sake, if needes they woulde haue them so to be called: yet what reason is it, that they shoulde so ouerrule the iudgements of others likewise, as to account so basely of them, vnles in such needles and by-matters, they doe in all things agree with them? Freedome of will, and merit of works, were indeede iolly matters to puffe vs vppe higher in our owne estimation: but wee can bee proud enough without them. Sufficient for vs it ought to bee, that wee maie be saued: let vs leaue the glory thereof wholly to God, and take no part thereof to our selues. Since the fall, there is not

Their other sacraments.

Freedome of will and merits of workes.

not in man any inclination at all vnto good, that is of that kinde, ſauing onelie in thoſe that are regenerate: and that vvhich is in them, is not euer continuall, but ſometimes verie rare, and weake likewiſe, and euer is the ſpeciall working of God in vs. And though our workes that are done in faith and loue haue reward promiſed vnto them, and ſo conſequently by promiſe due: yet are the beſt of them on our partes, or ſo much thereof as is ours, ſo vnperfect and weake, that by right they could otherwiſe than by mercifull acceptance deſerue nothing at all. And when vve are ſure vvee haue moſt abſolute redemption, fully and wholly in the merits of Chriſt, what neede wee trouble our ſelues further to ſearch out, whether that vve maie not thinke, that our good workes haue in ſome ſenſe merited alſo? Traditions ſo far as they do not ſwarue from the writen woorde, or are to edifying, wee doe not miſlike: otherwiſe we thinke we haue already ſo much to doe that is expreſly commãded vnto vs, that vve thinke they hinder vs much in the ſeruice of GOD, that incomber vs vvith more. The Prieſthood and ſacrifice of Ieſus Chriſt vvee account to bee of that ſufficiencie in them.

Traditions.

The prieſthood and ſacrifice.

themselues, and so proper to him alone, that wee cannot yet bee perswaded either that we neede, or that we maie set vp anie other: but that we must needes bewray either our great ignoraunce in the one, or that we haue a verie slender, and ouerbase an account of the other. Otherwise if these will not serue, needes must we be more out of hope to get anie good by those that are brought in by them. Howbeit his priesthoode continueth for euer: and his sacrifice once made, is a full satisfaction for al, so that vve neede neuer be carefull for any thing else to be ioyned vvithall. As for their purgatorie, and the silly helps that they haue allotted thereunto, vve can neither stande in feare of the one, nor, if vve should be distressed by it, can hope of any reliefe of the other. Of their purgatorie we cannot stand in feare, both because the scripture doth not tell vs of any such place: and besides that, it lappeth vp all forgiueneſſe of sins, and remembrance thereof (to all beleeuers) in the death and sufferings of Christ, & that in so full and comfortable manner, that it leaueth to vs no dreade at all of any such torment afterwardes suffered for sinne by any of vs: and because it is so euident to all the worlde, that

Purgatorie.

that it was at the firſt an heatheniſh opinion among the gentiles, before they came to the knowledge of Chriſt: and hath beene ſince vſed in the Church of Rome, as a compendious vvaie to get mony, and that beyonde al meaſure and meane. The helpes that they vſe to relieue the ſoules that they ſuppoſe to be afflicted therein, can do litle good, both becauſe that nothing can be any ſatisfaction for ſinne to the iuſtice of God, but only the death and ſufferings of Chriſt: & becauſe that thoſe helps of theirs (beſides that they are very weake in themſelues) are not ordained of God to be the means to apply the ſame vnto anie, but onely the faith of the parties themſelues, vvrought in them by the holie Ghoſt.

Worſhipping of Saints and Images.

In the worſhipping of ſaints and images there is ſome odes: howbeit we can not finde the better of them both, their worſhipping of ſaints I meane, to be any better than plaine idolatry: ſo oft at leaſt as it goeth beyond that honour, which in the 2. table and 5. commaundement is appointed to fathers and mothers: & reacheth to the worſhippe which in the firſt table, and in the firſt & ſecond commaundementes, is before taken vp vnto God. As alſo wee thinke themſelues

ſhould

shoulde perceiue, that if they doe it as a dutie that they owe vnto them, or as a thing that Saints doe like of, or to get some benefit at their hands: in all these, pointes they doe but leese their labour, for that they owe them no such duetie neither doe they like that they shoulde offer them any such, nor yet can helpe them in those thinges that they craue at their handes. And as for their Images, neither are they blessed of God, to yeelde anie such fruite as they require at their hands, nether should we so maintaine the dignitie of our creation, being ordeined to represent the person of God, to all these his creatures, if wee shoulde so seruilely abase our selues to stocks and stones, when as the lord hath made vs the heade ouer them, not them ouer vs. Concerning the marriage of those that are of the cleargie, seeing that both the scripture alloweth of it in all estates and degrees whatsoeuer, and that God in his wisedome ordeined the same: & seeing that the practise of all antiquity hath had it in continuall vse: it is a thing (we thinke) more plaine, than that wee may allowe any controuersie thereof to be made. If this will not serue: let them but turne backe their eies to themselues, and but make an indifferent

Mariage of Priestes.

search

ſearch howe foule and manifolde pollution hath broken out among them, ſince the time that they haue abandoned marriage from their orders, & that one thing, we thinke will be ſufficiente to teach them, that herein they vvere farre ouerſhot, and haue found it true in themſelues by experience, that which before they might haue learned at the mouth of the Lord, that generally it is not good, for any eſtate of men to liue vnmarried, when as thereby they ſo quickly brought al their orders ſo foule out of order. As for their inherent iuſtice, and that (with ſome diſtempered affections, as it ſeemeth) they charge vs to allow of none other, but that vvhich is putatiue, and onelie faith, the ſubſtaunce of this matter beeing before ſpeciallie touched, it is not needefull here to ſaie anie more there of. So theſe are (in effect) thoſe greate matters, for vvhoſe ſakes we are charged to haue tranſlated ſo corruptlye: and ſo conſequently (in the iudgement of ſome) that we haue not the woorde of God at all among vs. Whereunto would they adde but this little correction, that for theſe matters wee haue is not to their good likeing. thereunto coulde vvee bee content to yeelde:

In herent putatiue iuſtice onely faith.

and

and therewithal thinke, that we stil must want all authoritie of scripture for them. Otherwise they haue sufficiently found, euen in the ruines of their own vsurpation & doctrines, that we haue the Scriptures among vs: as also not many of thē selues doe charge vs: but onely for these, and for a few such others besides of such like or lesse importance.

Of departing from the church.

14 That other hinderance that is of more speciall force with them all generall, is that they haue a certaine persuasion that they cannot ioine with vs in our profession, but that so they should departe from the catholicke Church: which thing indeede is of such importaunce, that if it were true, it were not for anie that loued his owne saluation, or the glorie of God to ioyne with vs in our religion. For there is but one Church, as also there is but one faith: & whosoeuer they are that depart from either of both, they cannot be of sound religion, vvhatsoeuer it is they doe professe. Therefore to examine this matter a litle, first we may doe well to search out what it is that maketh thē to thinke that if they shoulde reforme their profession so far foorth as wee haue done, they should then depart from the Catholike Church, and so consequently depriue

priue themſelues of eternall life: then howe the ſame opinion of theirs maie be amended. Concerning the former me thinke that the principall cauſe of this their perſwaſion is, for that they doe not rightlie gather, neither what the Church it ſelfe, nor yet what it is to depart from the ſame. And then if the ground-worke it ſelfe be wrong, it is no maruell if the buildinges that bee ſet thereupon bee avvrie likewiſe. The former of them is, that in the eſtimation of the Church they take not vnto them a right triall to teach them which is the Church indeede. For the leuels that they commonly vſe, are eſpecially two: one taken out of the firſt foundation of it, the other, the ſucceſſe that ſince it hath had, to this preſent time, wherin vve liue. Out of the foundation of their Church, they goe about to eſtabliſh the certainetie of it, by two conueniences: one from Chriſt vnto Peter, the other from Peter vnto them. For firſt they imagine that Chriſt made Peter the chiefe of all, and his generall ſubſtitute here on earth: that he ſhould be vnder him, the heade of his Church, and haue the feeding of all that are his. Out of this they gather, that thoſe only are the Church that acknowledge Peter

What it is that maketh the to think that we are departed fro the Church.

What they imagin to be the Church

nexte

next vnder Christ, to be their chiefe and principall head. Then do they conceiue that Peter vvas disposed to leaue this primacy with the Church of Rome, and to those that should be the Bishoppes thereof, and that for that cause he left other places, & came vnto Rome, & vvas bishop there fiue and twenty years. And thereupon they maie safelie gather, that whosoeuer is not vnder the Church of Rome, he also is none of the Church of God. These conueniances doe we take to be of verie litle force: & so consequentlie, no matter of substaunce to assure vs of the trueth of this matter. For first that Peter had any prerogatiue or primacie, wee finde it not set downe by Christ himselfe, or by anie of his Apostles: which notwithstanding must needes haue beene done vvithout question, if it had bene true, beeing as it was of such importaunce. Then as touching anie assignment ouer from him to the Church of Rome, and to those that shoulde be the Bishoppes thereof, neither doe wee finde (by vndoubted authority) that hee euer did it: nor, if he had anie time done it, yet that he had libertie so to doe, and that God would ratifie his assignment. But I meane not to enter into that discourse, sufficientlie

ciently handled by many others: neither is it needfull, when as our aduerſaries themſelues doe of late ſo much miſlike that part of their ground-vvorke, that none of them all (of any account) canne finde in their heartes, to builde ſo much as their owne credite thereon. The other vvhich ſtandeth in the ſucceſſe that their Church hath had, is indeede of greater force to ſuch a purpoſe: but yet notwithſtanding ſuch as being rightly conſidered, yeeldeth no aſſurance to the matter that vvee haue in hand. The ſucceſſe which the church of Rome hath had, reſteth in two principall pointes: in continuance, and conſent of others. By continuance I meane that it hath not fallen backe againe to Paganiſme, or heatheniſh vanity: neither yet ſtepr aſide to the ſect of Mahomet, as the Turks, and many others haue done: but euer continued after a ſort in the profeſſion of the faith, ſince the time that by the Apoſtles it was deliuered to them.

Howe the ground vpō the ſucceſſe that they haue had.

Which ſurely is a very ſpeciall bleſſing of god: an euident worke of the holy Ghoſt: & a very good cauſe why al thoſe that wiſh well to the goſpell of Chriſt, ſhould haue the anciēt church of Rome, ſo much the more in reuerence for it. So com-

commeth it to passe, that they haue not only had after a sorte, a continuall succession of bishops and teachers: but also haue in some manner preserued and hitherto maintained both the worde and the Sacramentes, that Christ himselfe did leaue to vs. The consent also that they haue had, hath bin very great: yet not euer alike: but sometime more than at some others. So long as it kept the faith vndefiled, and was earnestly bent to aduance the kingdome of Christ, and would in no wise breake, but carefullie mainetained the vnitie of the Church: so long they had the consent of all that dwelt about them, or by any meanes could haue any dealing with them. And that not altogither for the antiquitie and dignitiy of the cittie, because it had bin of great continuaunce, in a flourishing estate, and was nowe the imperiall seate: but also euen for the sinceritie of the faith, and for diuers excellent giftes, that God hath powred vppon that Church in plentifull maner. But after that (the former zeale beeing abated) it beganne to fall in loue with earthly things, and to breake the peace of the Church, to aduance it selfe, then began manie to let downe their former good liking of it: all the East churches

thes generally, and manie of the better sort in the West likewise. Neuertheleſſe euen then alſo, the greater part of all Europe, and ſome other elſewhere beſides, did cleaue vnto it: partly of theſelues, for the former dignitie of the place, or for that they perceiued not how they began to ſlide awaie from the ſincerity of their profeſſion, but eſpecially, becauſe of the great power that the Church of Rome did after obtaine, from which they ſawe not how to withdrawe themſelues vvithout ſome preſent diſpleaſure or danger. Hence commeth it, that they haue had their doing allowed, and their opinions confirmed not onely by many ſeuerall perſons of beſt account: but alſo by Prouincials abroade, and by generall counſels at home: themſelues, or their friendes in theſe latter ages, euer bearing the ſway in them both. So that indeed the church of Rome hath hadde ſuch ſucceſſe in theſe partes of the world among vs, that (to our knowledge) there hath not bin the like of earthlie pompe anie vvhere elſe. Yet notwithſtanding, this alſo is ouer weake, whereupon to ſet that building of theirs: needes muſt it haue a faſter ground, els can it neuer be able to ſtand. Although therefore that in their

owne opinion their Church hath had a speciall foundation: & although it hath had indeed such successe since, as themselues do stil imagin: yet notwithstãding when they point vs to the church, & vndertake to shewe vs vndoubted tokens thereof, then we allowe not that they should thinke to put vs ouer only to this & shewe vs no better tokens than these. We deny them not to be of the church, but we allow not the bõds of the church to be so takẽ in: nor these things to stand for sufficient proofe, that any such preheminence belongeth to them.

That they conceiue amisse of vs when they imagine that we are departed from the Church.

15 The other point that seemeth to yeeld some part of the ground-worke of that perswasion, is for because that they do conceiue that to be a departure from the church, which is none indeed, after that once the truth is tried. Concerning which matter it shall be good to consider these two thinges: how this kinde of perswasion doth grow, & what inconuenience this one point of mistaking doth breed in the end. This perswasion groweth most of all by the meanes of our aduersaries: then also by some of our selues too. Those aduersaries of ours by whom it commeth, are lightly the most cunning & most learned of them: who seing themselues to haue some aduauntage if

How this kind of perswasion groweth.

if they can win vs to acknowledge, or others to beleeue that we are simply or in all things departed from them, and make another peculiar Church of our selues, earnestly labor euen at the first to obtain that aduãtage. Hence cõmeth it that both they doe so busilie vrge that point, and woulde haue neither vs, nor others, to make (at all) any question of it and so readily apply to that sense, vvhat soeuer they finde in our writings, that dooeth importe a diuision betwixte vs. Those on our partes by whom it commeth are (most of all) those that vvere most zealous: who being much mooued with the manifest corruption that the aduersarie part maintaineth, and with their vnreasonable thirst of innocente bloode in the quarrell of religion are by that occasion carried so far sometime, that they doe not euer speake & vvrite in so sensed manner, but that when they acknowledge that diuision that indeed is and ought to be betwixt them & vs (so long as they stand in such sort as they doe) they maie seeme to acknowledge that we are altogether deuided: that wee are a distinct visible Church from them: and they but a Synagogue, in no sense appertaining to the visible Church: whereas not-withstanding

by the whole course of all our writinges it is cleare againe, that we do not sunder our selues from them, nor them from vs but onelie in those pointes that are in controuersie betwixt vs: and for the rest, agree together, and acknowledge likewise, that in those we are one. But because that whensoeuer we speake of the diuision that is betwixte vs, we doe not therevvithall shevve, how far we agree, thereupon it seemeth to them that vvee can easily be content, to be altogether abandoned from them, and to haue no societie at all vvith such a people. So commeth it to passe, that as they (vppon the aduantage) disclaime in vs, and beare vs in hand, that both they & we cannot be the members of any one, & the selfsame Church (as indeed in some sense we can not, and in that sense is by vs acknowledged) so we likewise seeme vnto diuerse to bee in that point of the selfesame mind with them, and as fully to disclaim in them as they doe in vs: & as absolutely to holde, that both sortes of vs cannot in anie sense or construction bee members of one, and the selfesame body, especiallie of that which is ancient and true, and the catholicke or Apostolike Church, as notwithstanding we are generallie. The inconuenience that this mista-

miſtaking doth breede in the ende, is verie great and hurtfull to the cauſe of religion: but ſome brāches thereof there be, which are common to both parties, and ſome that are proper to either. Common to both are theſe 2. the inward hartburning, and griefe of mind that is betwixt vs, one towardes another: and bitter contentions inſuing ther on whenſoeuer occaſion is offered. And touching the former, we neede go no furder than to appeale, euery one to his owne conſcience. For there ſhall we find both that we haue an inwarde griefe, one towards another, and that we thinke we may, and ought, maintaine the ſame in the cauſe of religion that vve haue in hande. Our contentions are ſo apparant, and knowen vnto al, that al chriſtendome is witneſſe of them. Which alſo are for the moſt part ſo bitterly handled, as if in religion vve were vtterly ſundred one from another, and had no point of faith at all, that were common betwixt vs: to the increaſe of variance among our ſelues: and to the great hinderaunce of manie of thoſe that are vvithout, and otherwiſe might be woone to the Chriſtian faith. Proper vnto our aduerſaries it is, that, if it doe fall out in the end (as I truſt it vvill anone appeare)

What inconuenience commeth thereby.

peare) that there was no such cause in vs as deserued, so to be abandoned from the church of God: than abideth an heauie iudgement for them that haue bin so bold as to set downe, that we are not of the church of christ: and therewithall for to poure foorth whatsoeuer curses they hadde against vs. And no maruell, if they stande in such danger in the iudgement of God, when as (being so) they sinne verie grieuously both against God, & against their neighbour: against God, for that they fight against his trueth, and abuse the place of iustice, that hee hath giuen them: against their neighbour, for that so they discourage, and terrifie manie of the weaknes that are among vs: and among them selues, are the onlie cause that manie of the simpler sort that belong vnto them, are perswaded that we are none of the church, and behaue themselues, accordinglie towards vs. Then also, if it should bee so as wee hope it will appeare that wee haue a better title to bee of the church, than they themselues haue: then would their subtiltie and fiercenes returne to them againe, & conclude vpō themselues, that if we doe not belong to the church, much lesse doe they. Proper to vs are two others likewise,

if

if wee at any time ſuffer them to make ſuch an abſolute diuiſion betwixt vs. For ſo commeth it to paſſe, firſt, that by conſenting ſo farre with them in this error, we alſo muſt ſtande chargeable before God, for whatſoeuer ill fruits doe ſpring of the ſame, ratably at the leaſt, ſo far as the proportion of our fault requireth. Then alſo we bring our ſelues to needleſſe trouble, for that it is great probabilitie with them, that ſo wee make our ſelues aunſwerable for to finde out a diſtinct and a ſeuerall Church from them, from which we deſcend, which hath continued from the Apoſtles age, to this preſent: elſe, that needes we muſt acknowledge, that our church is ſprung vppe of late: or at leaſt, ſince theirs: vvherein although they coulde neuer be able, either to condemne vs, or elſe but to iuſtifie themſelues: yet is it more than wee neede to giue them and more, than (wee thinke) they vſe well, when they haue it. Therefore to conclude both theſe pointes, as is ſaide before, ſo ſaie I againe, that it is no maruell if diuerſe of them thinke, that ioining with vs they ſhoulde vtterlie depart from the Church, ſo long as they doe vvander ſo farre both in determining vvhat the Church is,

and what it is to depart from the same.

A surer way how to find out, who are of the Church.

16 For amendment whereof, it must needes be a good and ready waie, more truely to learne what the Church is indeede, and what is the vndoubted departing from it. Concerning the former, it shall be needefull, not onely to consider what the Church is in the vvhole: but also what it is in the seuerall parts: that is, who are the true members thereof. Concerning the vvhole there is a waie, which if we take, we shall neuer bee able, plainely to finde out the thing that we seek: and yet notwithstanding determine therein the very trueth. Againe there is a way, which if we take, we shall quickely finde that which is not onelie true in it selfe, but also carrieth such light with it, as that easily we shall bee able to perceiue the trueth of the thing that we haue in hand. The former of these is, when as we go about to compasse these things, that are beyonde our

A way that will not serue our turne sufficiently.

reach, and cannot come vnder our capacity: as namely, when we labour to finde out the Church in heauen, either in the secret election of God, or in the glorie, whereunto it shal come in the end: or on the earth, by the largenes of the bounds which it hath, being spread all ouer the face of the earth. For though it be very

true

true that that indeede is the true church which is chosen from the beginning, and which shall be glorified in the ende: yet are we not able, by either of those to finde out, who they are. For we cannot looke into the secret purpose of God, nor in the end it selfe espie the ende before it come: we must either haue better tokens than these or else can we doe no good at all. So likewise the earth is so verie large, that we are not able to reach foorth our knowledge vnto the outmost boundes thereof: and so consequently can neuer see, vvhat faith it is that is there professed, nor so much as whether there be any people at all, that there inhabit. If therefore we shoulde take such a course as that vve could not (in our conscience) set downe with our selues, that vve knew the Church, vntill we could get the view of the whole: then could we neuer resolue our selues but must needes remaine vncertaine so long as we liue. And in this our aduersaries haue, as it seemeth at the first, a iust occasiō ministred vnto them, to turn aside their adherentes eies from the Church of Rome, being such, as for neerenes and euident shew that it hath may easily come vnder our knowledge: & for that many others hang thereupon,

carieth a speciall credit withall. Howbeit, although they haue rightly espied the inconuenience on the one side: yet haue they not sufficiétly holpē the same on the other. They see well what is the disease: but the medicine that they giue for the same will not serue.

The other waie, that wil plainely shew forth what the church is.

Therefore now concerning that other way that will serue our turne, wee haue the direction already giuen, as in manie other places of Scripture besides, so namelie by a speciall place of Christ himselfe, at his last going vp to Ierusalem, a little before the time that he suffred. At what time being disposed to leaue that point decided vnto them, before he should leaue them, he first asked his disciples, what opinion others had of him: and when that came short, what was their owne perswasion of him. Whereunto when Peter aunswered in the name of himselfe and the rest, that they beleeued that he was the Christ the sonne of the liuing God, he plainlie declared, that that vvas the true profession indeede: that it was not an opinion, or conceit of mans wisedome: but was giuen vnto thē frō his father in heauen: that it was the rocke & plot of ground, whereupon he would build his Church: that against it the power of

hell

hel ſhould neuer preuaile: and that by it they ſhould opē & ſhut the kingdome of heauen to all the world: ſetting at liberty frō the danger of hell thoſe that beleeued, & binding vp all others to eternall perditiō. In which place we haue to conſider, what is the faith that is ſo commended: & what commendation is giuē to it. But becauſe to the preſent purpoſe that we haue in hand, we neede but the former of theſe two: therefore in the other we neede to conſider no more but this now, that there is no ſpeciall commendation giuen to it, as that it cannot be, but that whoſoeuer are of the ſame they muſt needes bee of the church indeed. The faith it ſelfe that is there profeſſed, reſteth in 2. princi pall points: one that he was the Chriſt: the other, that he was the Sonne of the liuing God. Of which two, the latter is, with ſo full conſent receiued of all, & ſo cleare from all manner of doubt among vs, and euerie point thereūto belonging, that it againe may for this time be ſet aſide, though otherwiſe in it ſelfe, it be as needefull as the other. And ſo to find out what is the ſenſe of the former of them, that is, that he was Chriſt, it is as much to ſay, that he was the annointed, or that very ſauior, which before was promiſed to thē.

In

In which his annointing there are two thinges to bee considered, that he vvas appointed, and made able to be our Sauiour: and so consequently appointed, & made able to be our Priest, our Prophet and king. Our priest, to make a full attonement betwixt God and vs, to the purchasing of eternall redemption in him, & to the attainement of the same: our Prophet to teach vs, vvhatsoeuer is expedient for vs to knowe. & our king vnder whom we haue to liue: vntill by his gouernement hee shall bring vs thither. Out of which wee may safely set down, & that by the authority of Christ himselfe, who they are that may be accounted the Church of God, that is, the vniuersall assembly of those that professe the sonne of the Virgin Mary to be the promised Sauiour, by God himselfe, both ordained and enabled to saue so many as doe beleeue in him: or if we goe more specially to worke, that those rest in Iesus Christ alone, for the whole worke of their saluation: in his priesthoode, for the full satisfaction of the iustice of God, both to escape hell, and to come vnto heauen; in his doctrine and scepter to bring vs vnto it. So commeth it to passe, that vvheresoeuer there be any countries or nations, that doe

doe profeſſe this faith in Chriſt, thoſe muſt wee needes acknowledge for to belong to the Church of Chriſt: as on the other ſide, vvhoſoeuer they are, that haue not this faith, that thoſe are none of the Church of Chriſt, whatſoeuer thing elſe they can pretend. So that the Church, of which we ſpeake at this preſent, is that vniuerſall aſſemblie or gathering together of all thoſe, whether congregations, or ſeuerall perſons, in any part of all the wrrlde, that beleeue in Chriſt or profeſſe the ſame that we call Chriſtianitie, or the chriſtian faith. Concerning the members it may ſufficiently appeare by this, that is ſaide already, who they are that doe appertaine to that account: whether they bee whole congregations, or ſeuerall perſons that come in queſtion. For vvhoſoeuer they are that profeſſe according to the patterne aforeſaide, thoſe muſt needes be very good members: and thoſe that ſwarue from it, whether more, or loſſe, are in like ſort to be accounted, to be in the like proportion departed from the ſinceritie of the better ſort. So that in any wiſe we muſt take heede, that in this account wee meaſure not the goodneſſe of anie members, either in the ſecret election

of

of God, for that it is vnknowen to vs: or in the framing of the cõuersation to outward sobriety, or holinesse of life, wherein we may be very soone guiled: but only that we now seeke out those that are visible members alone, measuring the worthines of euery member by the profession before set down, vntill that once hauing found out the truer members of the Church, we than examine among themselues vvho they are, that more sincerely answere their holy calling.

How to finde out, what it is to depart from the Church.

17 Hauing so founde out what it is to be of the Church, & who are the visible members thereof, now may wee vvith lesse labour espie, what it is to depart frõ the same, especially, if we take heede of this, that we vse no other tokens for to teach vs, when we are wrong, than onely the same, whereby we haue learned when we are right. For as a Seamark on the shore, or a beakon vpon the hill, doth by one & the selfe same labour teach them both; so the same likewise that before is set downe, is sufficient to declare vnto all, that doe walke by direction thereof, who they are that are right, & who on the other side doe wander amisse out of the waie. We haue therefore, first to resolue our selues, that for this matter, wee will take our aime

thereat:

thereat: then to seeke out by direction thereof, who they are that depart from the church. That we should so resolue our selues, wee haue as good reason as can be desired: for that otherwise vve may be deceiued: but neuer if wee take our aim by this. The reason that other wise we may be deceiued, is, for that all things else whereby others do commonly iudge what is the course that they hold, are nothing else but either pointes of les importance, if they do belõg vnto this; or else are of some other kinde, either directly contrary to it, or diuerse from it. If it be of the former, that is, appertaining indeede to sound religion, & yet neuertheless not so materiall, or verie needefull, but that christianitie maie stand without it, then if anie man depart from it although that therein he do withdrawe himselfe from the truth: yet may not that be accounted any departing away from the church, so long as he keepeth vnto the substaunce of christianitie. As for example, the truth is, that of all that were borne of weomen, Christ onely was without sinne, and yet for our sinne that hee sustained, and for which hee hadde to satisfie the iustice of God, he was hartilie touched with the horror of death. Neuertheles

How we maie therein be deceiued.

theleſſe, if any there be that can not be as yet perſwaded, but needes he muſt thinke it more honourable for the bleſſed virgin (yea and for Chriſt himſelfe, that tooke fleſh of hir) to haue bin without ſinne, & thereupon for his part doe rather thinke, that by eſpeciall prerogatiue ſhe alſo was preſerued from originall corruption: or els doe but doubt it to be ſomewhat reproachfull to Chriſt, that beeing as he was the ſonne of God he ſhould be ſo much afraide of death: although that herein he doe indeed depart from the truth in thoſe two points, or at the leaſt in his weakeneſſe come ſhort thereof: yet becauſe that neither of them is ſo much of the ſubſtaunce of religion, but that Chriſtianitie maie be acknowledged where nothing elſe but theſe & ſuch like are wanting: therefore may vve not by any equitie account any ſuch to be out of the Church that holding all thinges elſe beſides, onely ſticketh in ſome of theſe. So if any ſhould depart from that which hath been for a long time receiued, and yet is either againſt the truth of religion, as worſhipping of Images, or but more than ſcripture teacheth, as the altering of the ſat both to an other daie than was wont to be obſerued: as in the former

they

they vvere so much the rather of the Church of GOD: so in the latter he were not to be condemned, as no member thereof, holding all things else sincerely. For though our selues doe like the altering of the sabboth nowe, from that vvhich vvas obserued of the Iewes, vnto the daie of Christes resurrection: yet must we needes grant withall, that it was somewhat more than needed, and that it had stoode as it did, it had not been against the Christian faith: which is so much the rather to be noted, for that not onely diuerse of the ancient fathers in times past haue bin, but we also at this present in like sort are, a great deale too hasty to condemne in such cases, all that doe not fullie accorde in all points with vs. In these cases therefore or any such like, whosoeuer will condēne all those to be none of the Church, that are not fully perswaded as we are therein: he might soone cōdemne many such as might after be found to bee the children of god, when himselfe & his fellows should be excluded: and besides that, in the meane season commit an vncharitable part towardes those his brethren, and that vvhich might growe to an ill example for other to followe. The reason that wee cannot in any wise be deceiued

How wee maie be able soundly to iudge in this matter.

ceiued, if we cleaue to the other, hangeth on two principall points: the one, that there is no other waie to the kingdome of God: the other, that it is the onely faith that is common to all, that to this kingdome doe appertaine. That there is no other way than Christ alone, it is in it selfe so very cleere, that it needeth no further helpe. Out of it likewise must the other verie necessarilie arise, that seeing that is none other waie but it alone, therefore so manie as belong thereunto must needes be of the same profession. In vvhich respect, Catholicke. that vvhich is the substance of this profession, by diuerse of the fathers of old, haue beene tearmed catholicke, & yet is so called to this present daie. For howsoeuer Christian Churches haue at all times varied in certaine by-matters concerning their profession: yet that which is the verie substaunce indeede, haue they euer professed together, so long as themselues abode in Christ: & thereupon acknowledge: each other for catholickes, notwithstanding the diuersity, that in those other pointes they still mainetained. As also we see in the Lawe of armes that howsoeuer countries and kingdomes are diuided among themselues: yet therein doe they agree

to.

together notwithstanding the diuersitie of gouernement or lawes: and notwithstanding the mortall enmity, that otherwise may be betwixt them. For euen so it is in the church of God, very much diuided in many matters of lesse importance: but in the substance of christian religion, which we tearme the catholicke faith, agreeing togither. And as it is in men and all other creatures that God hath made, that generallie all are like vnto the kinde which they are, but otherwise varying among themselues: euen so it is in this likewise, that all are christians holding togither, that which is the common faith of all, the materiall and essentiall pointes of christian religion, and yet very often greatlie diuided in other matters thereunto appertaining, but not of the very substance indeede. Seeing therefore that the substance of christian religion, and the verie effect of the vvhole, is to rest in christ alone, for the whole woorke of our redemption (in his priesthood, for our attonement, in his doctrine, for all our wisedome, and in his kingdome, for our obedience) whosoeuer they are that holde the same, they hold without question the catholicke faith: whatsoeuer they are that diminish of

this

this, or put to any other, they doubtles do that which hath not euer bin in the Church of god, nor whereſoeuer it hath bin ſpred, & ſo conſequently that which in neither of theſe reſpectes, nor in anie other can truly be eſteemed catholicke. For vvhatſoeuer it is, that is catholicke indeede, it muſt needes haue the teſtimonie of all ages, & of al Chriſtiā Churches: which only agreeth to that which is taught by the writen word. And whatſoeuer is not ſuch, that alſo (to abide by) is not catholicke.

Who they are that depart from the Church not we, but they rather ſo farre as there is any ſuch thing betwixt vs.

18 Now to finde out, who they are that depart from the Church (but ſo that we incumber our ſelues no further, than to the preſent buſineſſe that we haue in hande doth appertaine) the queſtion ſtandeth betwixt the adherentes of the Church of Rome, on the one ſide, and vs on the other: they plainely affirming that we are departed from the Church: we denying it, and not only claiming to haue a lawefull intereſt therein, but alſo pleading a continuall poſſeſſion, that vve neuer vvere, nor yet are departed, nor excluded from it. For the plainer demonſtration vvhereof we are to iuſtifie, that of departing from the Church, there ought to be no queſtion at all among vs: but onely of the

mem-

members thereof, vvho they are that more truelie answere vnto their calling. For we both acknowledge the holye Trinity, and three persons therein, of equall glorie, and those three to bee but one, and the selfesame God: we both acknowledge Iesus Christ to be the onelie begotten sonne of God, and to bee man of the Virgin Marie: wee both acknowledge him to bee the promised Sauiour, and that there is no redemption in anie but only by him: the Canonicall Scriptures wee both acknowledge to bee the vndoubted word of God: and likevvise obserue these two Sacramentes, that God ordained to bee in perpetuall vse among vs: wee both acknowledge, that it behooueth Christians to mortifie the flesh, and to walke in holinesse of life, that one daie we shall be raised againe, and stande at the iudgementeseate of Christ: and so manie as haue doone well, shall goe to the fruition of euerlasting ioies, but all the rest to euerlasting paines. So that as touching the profession of the faith generally both sortes of vs, doe farre agree, that neyther of vs maie iustlie account of the other to bee none of the Church of God. And therefore as it was verie ill doone of those that first vrged such a separation:

No departing from the Church in either of vs.

so

so likewise those that seemed so easilie to accept thereof, as though that both sortes of vs coulde not bee one, and the selfesame Church generallye, did vnaduisedlie likewise. For whersoeuer this communitie of profession is, there whosoeuer make such diuision, they are not able to iustifie their doings therein, because that so they make an vtter separation, whereas notwithstanding in generall profession they are reasonable vvell vnited together, and are not sundered, but in some speciall matters of controuersie. But now if we come to the consideration of the seuerall members hereunto appertaining (whether they be whole congregations, as nationall Churches, or but ordinarie parishes, or whether they be but particular personnes) therein maie we be bolde to determine, that both are not right, but that one part, whosoeuer it light on, must needes bee wrong. For though by their outwarde profession generally vve are both sorts to be accounted of the Church, yet in such diuersitie as is betwixt vs, vve can not both sortes be true members of the same: if they be right, then we are wrong: if we be right, then they are wrong. Such is the diuersity that is betwixt

But in sincerite of religion, a manifest departure is found in them.

twixt vs, and of so materiall and needfull points, though both sorts be of the Catholicke Church: yet is it not possible for both sortes to bee Catholicke members of the same. Whether of vs therefore it is, that is wrong, is now to be seene. Where first as touching them, we cannot account them to be Catholicke members for two principall causes. First, because that they doe professe and mainetaine diuerse opinions, that very directly goe against the christian faith, that generally they doe otherwise holde. For they doe not content themselues onely with Christ, nor with his word, nor with his sacraments, or at the least not so fullie as wee: but set them vp other mediatours in heauen, other doctrines, and Sacramentes on earth. And though it may be they will saie, that they haue not doone these thinges in such sorte, or not in such measure as we woulde seeme to charge them withall, yet can they not denie but that they haue done it, and doe it still more than vvee: and then if the question lie betwixt them and vs, vvhether are the truer members, needs must we in that respect preuaile against them. The force and power of his annointing they impeach verie Why in the

much

much, when as they doe not content themselues with him alone, whome the Father appointed, and made able to serue our turne, then also because they doe so earnestly impugne the trueth of religion in diuerse pointes, & so bitterly persecute the persons of those, that either professe religion sincerely, or ioine not with them in all their corruptions, and vsurpations. For so doing, we can make no other account of them, but that they haue suffered themselues to bee made the members of Antichrist, or man of sin, that sitteth in the church of God, and insolently confoundeth all at his pleasure. Concerning our selues they will not charge vs, but that we rest in Christ alone, for the whole woorke of our redemption: seeking none other to be mediatours, or to helpe forth with the attonement betwixt God and vs: coueting none other doctrines than those that himselfe hath deliuered vnto vs: neither yet giuing ouer our obedience to other obseruations, than such as the written woorde doeth teach vs: But the chiefe thing they charge vs vvithall, is for that wee receiue not more than Christ, and his Apostles in the written worde haue deliuered vnto vs, as the supremacy of the church

Why not in vs.

Church of Rome, worshipping of images, their miraculous presence of Christ in the Sacrament, ordeining our seruice to the common people in a tongue that they doe not vnderstande, praier to Saintes, and for the deade, and manie other such like as these. Concerning which, the trueth is, that wee doe not receiue them: and the reason is, because they are not Catholicke, but deuised or crept in of latter time, and not professed in all ages, nor of all Christian Churches generallie. In vvhich one point they doe vnto vs a very great and a double iniury: both for that they denie vs the name of Catholickes, that neuertheleſſe receiue the Catholicke faith both in the whole, and in euerie point, & for that they take that name to themselues, who mingle with the Catholicke faith, manie inuentions of their owne deuise, and sufficiently holde not much of the trueth that they doe professe. But when we do constantly holde all the holie Scriptures without exception, and all such summes of the Christian faith, as haue beene gathered by the fathers of olde, and nowe are authentike in the church among vs, (as that which is called the Apostles Creed, the Nicene likewise, and that other of Athanasius)

and whatsoeuer the Churches agreed on together among themselues in the four first generall Counsels: & last of all whatsoeuer at any time since hath been ordained by the Church of Rome, or whomsoeuer else, that is not contrary to the holy scripture: and they on the other side, haue mingled together with the Catholicke faith, with the trueth, and substaunce of religion, which in all ages, and in all Churches hath beene professed, many other nouelties besides: vtterly vnknowen, not only to the Scriptures, but also to the fathers of olde, and yet notwithstanding hold many of these, as fast as they doe any thing else: let any indifferent man bee iudge whether they or we bee better Catholickes, and then if it please him, whether they are meete so resolutelie to iudge of others that are so farre ouershotte themselues. So for this matter wee resolue our selues, that vve are no seuerall church from them, nor they from vs: and therefore, that there is no departing at all out of the church, for any to depart from them vnto vs, nor frō vs to them. All the difference that is betwixt vs, is, concerning the truer members, whether they or we may be found more worthy of that account. In which

point of

of controuerſie we doubt not for to preuail againſt them: & as for the other we allow no ſuch queſtiō to ſtād betwixt vs.

19 Whereas therfore the caſe ſo ſtandeth betwixt vs, that it were no benefit or aduantage to vs in anie reſpect to ioin with thē in their profeſſion, but moe waies than one great inconuenience: & they on the other ſide by ioyning with vs ſhould reape great benefits and haue no inconuenience withall, whereas alſo ſuch thinges as haue hitherto hindered manie, by better aduiſement may ſoone be found to be of no ſuch force to ſtaie them: what could there be on behalfe of the common cauſe more ſeemely, & in reſpect of their own benefite more circumſpectly done, than ſo to tender the vnity & peace of the church, and their own ſaluation withall, as that they would no longer ſtande out againſt the truth, but lay downe their affections now, & willinglie ſubmit themſelues to the kingdome of Chriſt? The magitians of Egypt, being ſet on by the king, willinglie did (for a certaine time) what they were able, againſt Moiſes and Aaron, to the diſcredite both of their perſonnes, and of the iuſt cauſe that they had in hande: but afterwarde being touched ſomewhat nearer, they perſiſted not

The confeſſion.

The example of others.

them but yeelded themselues, and gaue glory to him. If any of these haue bin set on, to doe, as they doe, it will not acquite the cost in the ende: if they haue done it of their owne accorde, it is not like to scape vnpunished, if they see not vnto it betime. The Ephraimits were of the people of God, and yet reuolted away from the law, though stil they held (after a sort) the profession thereof: and hauing so done, they so cõtinued a long time after as a wanton, vntamed and vnruly heifer: notwithstanding al the most earnest warnings, that God by his prophets did giue vnto them. But yet is it recorded of them, that at the length they turned againe, smiting vpon the thigh, and acknowledging that they had committed very shamefull thinges. If with Ephraim they haue so erred and stept aside, pittie it were but they shoulde be as readie with him to repent and turne againe: especially, seeing that they haue greater prouocation nowe, than euer had Ephraim before. The Iewes that put their Sauiour to death, and vtterly renounced whatsoeuer saluation was offered by him, did notwithstanding yeelde from amonge them verie shortly after, three thousand persones at once, that diligent-

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ly inquired of the Apoſtles vvhat they ſhoulde doe, and immediatly thereupon were baptiſed likewiſe. And it is not to bee denied, but that many thouſandes of theſe alſo are already come in: but yet it is pittie (if it might be amended) that anie one of them, all, ſhoulde ſo farre haue crucified the Lord againe, and yet be ſo long before that he doe repent him of it. S. Thomas an Apoſtle, himſelfe neuertheleſſe, doubted verie much for a time, of the reſurrection of Ieſus chriſt: & would in no wiſe beleeue the others affirming the ſame, but vpon verie hard conditions, & ſuch as agreed not with the nature of his reſurrection. For needs would he find the badges of mortalitie in his glorified and immortall body, or elſe he would in no wiſe beleeue. But when Chriſt condeſcended thereto: and for the time, by ſpeciall diſpenſation, allowed by the badges of his mortall nature, in his immortall body now, reteining for the time his wounds: he quickly forſooke his vnbeliefe, and forthwith acknowledged him to be as he was, his Lord and God. Theſe alſo beleeue not that the Goſpell of Chriſt is riſen againe: they ſuppoſe it is either manifeſt hereſie, or at leaſt but ſome newfangled Doctrine:

the ancient Christian, and catholicke faith, they can in no wise thinke that it is. The conditions also that they require, are as hard as the others (for manie of them) such as are very seldome founde in the most glorious trueth of christ, but commonly haunt the corruption of faith, & those beggerlie rudiments of the world, the doctrines of men. But whereas god hath so disposed and ordered this matter, that they maie finde it sufficiently witnessed by such thinges as are in credit with the Antiquitie, and Vniuersalitie, Fathers, and Councels: the harder dealing that it is, still notwithstanding to resist this resurrection of Christ in the gospell restored vnto vs, and so plentifullie as it is confirmed: the more is it to bee wished, that our vnbeleeuing Thomasses also would in some good times take vppe, and at length acknowledge their former vnbeliefe, and glorifie God in this daie of his glorious visitation. Which if they doe not, but notwithstanding all the callings of God still persist in their owne stubbornesse against the woorde, or but in their light estimation of it: though therin they may so content their owne pleasure, yet the issue of it being better considered, what good things they leese, and what ill they get

What hurt it is if they loe it not.

get both in this world now, and after in the worlde to come, it will be no harde matter to finde, that the pleasure they haue now thereof, will not counteruaile their losse in the ende. For if vvee go no further, but only to this, that thereby they hinder themselues of much good knowledge, and of a verie comfortable freedome of spirite to serue the Lorde, which as yet they neuer had, and nowe by the gospel is offered vnto them: what benefite is there in all the vvaie that they haue chosen, to recompence their losses onely in these? When light and grace in so speciall manner is offered vnto vs, the goodnesse of God doth not onelie therein tender it selfe to serue our turne, but giueth vs also to vnderstande, that we stande in speciall neede thereof, though our selues doe not see it. And then, what folly is it to remaine in darkenesse, when we may haue light and in the bondage of sinne, when wee are offered to be inlarged, and set at libertie? What ouersight likewise, so much to dwell in the opinion of our own sufficiency for those matters, that wee espie not our selues to vvant those needefull graces, when from the Lord himselfe we are so plainly tolde that wee doe? To want these things is a greater

First in this world.

loſſe, than to want, whatſoeuer is in the world beſides: but, not to take them whē they are offered, and ſo to want them in the midſt of plenty, is not onely a bare loſſe in it ſelfe: but ſuch as calleth for of others a iuſt reproch, and nowriſheth vppe in their owne heartes a gnawing worme, that when once her teeth, are growen, will giue them no reſt, but vexe them ſtill with irkeſome thoughtes, for that hauing had ſo many, and ſo fair opportunities, yet notwithſtanding haue miſſed them all. Where theſe thinges want, how is it poſſible that God ſhould bee glorified? And then to what purpoſe is it they liue? Nay, how can it in anie wiſe be auoided, but that God muſt be very much diſhonored, and very highly offended by ſuch? And then howe much better had it bin for them neuer to haue liued at all? Is it ſo eaſily granted of all, that to be caſt into a dungeon and there to be in continuall darkeneſſe in filthy corners, with noiſom virmin: or to be in grieuous thraldome by captiuity or bondage, vnder cruell and violent tyrants, is indeede a very grieuous and miſerable eſtate: & yet cā it be ſo hardly beleeued of theſe, that to abide ſtill in their palpable darkneſſe, when now they may haue light enough: and to remaine

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in the filth and slauerie of sin: frō which they may in like sort to be deliuered is not so lothsome and grieuous as it? Are the senses of the outward man so quicke in the one: and doth the inward so little perceiue the like in the other? Whether they perceiue it or not, it must notwithstanding needes be true, that wheresoeuer such graces of GOD are so little regarded, there are they for the most part withheld from those dispisers: and vvhere they are withhelde or kept back from thē, there is nothing cleane or sound, but altogether polluted and ill, in the sight of God and man. So doe they misse of that vvhich woulde haue made them verie good instrumentes in the Church of God, to the glory of God, to the edifying of others in the way of godlines, and their own eternall comfort: & they procure by the iudgements of God to be giuen ouer to a reprobate sense for so little regarding their visitasion: and therby to become in the end altogether closed vp in their ignoraunce & indurat in sin, or powred forth to all naughtines and that vvith greedinesse: and that without any feeling. In the world to come what immeasurable glory and ioie they misse, what confusion & tormentes they fall into, is not for any tongue to expresse

Then also in the world to come.

expresse, nor hart to conceiue. And the wonted iudgements of God doe plainly declare, that in this life hee giueth some tast of his wrath in the woorlde to come. The vnthankefull Iewes that long before had beene the people of God, vvere notwithstanding at length cast off & vtterly giuen ouer, as to great loosnes, so likewise to the depth of distresse, because they had so little regarde to the word of life, that was offered vnto them. And also the whole worlde before, was (by a strange & mighty iudgement) vtterly consumed, mã, woman & child, rich & poore, bond & free, 8. persons onelie excepted, for that they harkened not vnto Noah, that called them to repentaunce againe. Of which sort sith manie others might be alleadged, this matter is so aboundantly witnessed vnto vs, that no man may doubt, but to see it once performed indeede, that it shall be easier for Sodom & Gomor in the day of iudgement, than for those that so plainly refuse the word of life offred to them. And it is no maruell though beeing so patient in other things, yet notwithstãding he cannot but punish this, in the children of vnbeliefe, in most sharp and rigorous manner. The greatest kindnes that euer hee shewed to the children of

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men, beſtowing on them his only ſonne, to be ſo light he eſteemed as it is, and to be had in ſo great contempt as it is with many, howe can it but boade ſome maruelous iudgement that is to come vpon the offenders, and ſuch ſeuerity as in proportion may ſomething anſwere ſo great iniquitie.

20 But thou, O Lord, moſt mercifull father, art he alone, that is able to helpe in this diſtreſſe. As for vs, wee haue eies, and ſee not: wee are chained vp in the ſnares of death, and cannot get out: and beeing as we are, but fleſh and bloode, wee are not able to vnderſtand thoſe thinges, that doe appertain to the kingdome of God. We are in much like caſe, as Adam our progenitor was, when as yet but his bodie onelie was made, and had not yet a liuing ſoule breathed into him: at which time, though hee hadde eies, yet was hee not able by them to ſee: though hee had eares, yet was hee not able with them to heare: though he had an heart, yet was hee not able by it to vnderſtande: and though he had all other partes of his bodie, yet had hee not the vſe of one of them all, becauſe that yet hee wanted that liuing ſoule, that coulde rightlie vſe them.

A praier for them. Our weaknes acknowledged.

Or

Or in much like case as Lazarus was, the fourth date deade and laide in his graue chained vp fast in the power of death, hauing no abilitie at all to come foorth, or to helpe out himselfe vntill he was called foorth by the woorde of thy power, and withal had power giuen him to come. Or as Nicodemus not yet regenerate, or borne againe: who though otherwise he were learned, and wise, yet did he not see (anie thing at all) such thinges as belong vnto thy kingdome, neither yet was able vntill he was borne againe from aboue. But yet as we are (in trueth) thus for to acknowledge the want that is in vs, and to take the confusion thereof to our selues as the proper and only portion, that is due vnto vs, so doe we againe to our comfort remember, that thou art able to make our blind eies to see: and to giue vs power to come foorth vnto thee, and to make vs able to vnderstand whatsoeuer belongeth to our peace. And this doe we finde, not onely in thy holie word, but also in thy mightie workes, finding it plaine by long experience, that thou hast often wrought and daylie doest woorke such thinges as these, where it pleaseth thee, when as thereby it cõmeth to passe, that euer thou hast hadde, hast at this present,

A way made vnto petition.

ſent, and euer ſhalt haue a ſeede of thoſe that glorifie thee, and in ſome meaſure ſtudy to aduance thy honour on earth.

Firſt therefore giuing vnto thee all poſſible thankes for all thoſe thy ſeruantes, whom thou haſt lightned vvith the knowledge of thy truth, and brought in the waie of life (which either had beene heretofore, and now are paſt their pilgrimage here, and triumphing with thee in the heauens: or elſe doe liue at this preſent vvhereſoeuer they are in all the worlde, deſiring alſo to be with thee, and to ſee the glorie of thy kingdom) we moſt humbly beſeech thee to gather together to that aſſembly, all thoſe thy ſeruants that yet are to come in, and wander as yet in their own naturall blindnes, vntill it pleaſe thee to viſite them with thy grace from aboue. O moſt gracious and mercifull father, hold on that courſe with the children of the new Adam now, that thou didſt with the firſt Adam before. As thou haſt giuen them eies and harts, and all other partes of the outwarde man, in that they are borne the naturall children of men: ſo we beſeech thee to breath into them the liuing ſpirite, that ſo their eies in deed may ſee, and their harts vnderſtand not onely the things of this worlde, but

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also whatsoeuer is expedient for them to know, belonging to the worlde to come: and that all the powers both of their bodies and soules together, maie (in some good measure) serue to such vse, as is seemly & meet for those that appertain vnto thee, whom by adoption thou hast vouchsafed to make thy children. And thou eternall and euerlasting son of the father, who by the woorde of thy power quickneſt whomsoeuer thou wilt, all those which thy heauenly father hath giuen thee, & neuer suffreſt one of those to miscarie, we beseech thee to loose al those that are thine, from the snares of sin & power of satã: that they may effectually hear thy voice, & be therewithall so quickned by thee, that beeing sette at libertie from the snares they were in, and lying bound in the graue no longer, they come forth at thy call, and doe thee seruice. Thou also moſt glorious & mighty spirit, the fountaine of al our regeneration, by whom vnles we be borne againe we cã neuer see the kingdome of god, & by whõ we are sealed to the daie of redẽption (so manie as are by eternal election therunto ordeined) we humbly beseech thee, that as thou knoweſt vvho they are that are thine, and in what time they are to be called: so it would pleaſe thee,

thee, ſo to worke in them by thy power, as that whoſoeuer are yet but the naturall children of Adam decaied, and yet (in the ſecret purpoſe of the godheade) do appertaine to the kingdome of God, may when the time of their refreſhing doeth come, be ſo renewed & framed by thee. that they alſo may plainly vnderſtand the doctrin thou teacheſt, profeſſe the ſame, and frame their liues in ſome good meaſure agreable to it, and therein to their comfort finde that they alſo are ſealed to eternall life. O bleſſed Trinitie it is not in vs to reſourme our ſelues. For both the enemy is ſtronger than we, and ſtill detaineth vs vnder his power: and we likewiſe haue no deſire to bee freed from him: and beſides that haue a naturall loathing of the waie of life. But to thee, O Lord, it belongeth, & to thee alone. Thou art able both to deliuer vs from the bondage that we are in: and to make vs both to couet and to loue to come to the freedom of thy children, and to ſpend the reſt of our daies therein. We pray not in this reſpect for the worlde (tho otherwiſe wee beſeech thee ſtill to cõtinue thy wonted goodnes to it likewiſe & to al the childrẽ of men) but as thou haſt more ſpeciallie ordained thoſe whome thou haſt choſen out

of

of the worlde, to be a peculiar people to thee, to haue nowe the knowledge and feare of thee, & after to see thy glory in heauen: so we humbly desire that now thou wilt so effectually call them in thy good time, and sanctifie them here in this life, that after (by the course that thou hast ordained) they maie likewise come to life euerlasting. Seeing that the sonne is to bee had in honor of all, & it is not well with the members, vntill they bee ioined vnto their heade: in both these respectes, wee beseech thee make hast to vnite them together: that the sonne maie haue to sanctifie him, and to speake of his holie name: and that his members heere on earth, may so far enioie the peace and comforte that in him thou hast prouided for them. Graunt this we beseech thee most mercifull father, thorough Iesus Christ thy Sonne our Lorde: to whom with thee, and the holy Ghost, as of right appertaineth, bee aseribed all power, thankes, and glory, for euer and euer,

Amen.

Imprinted at Oxford by Ioseph Barnes, Printer to the Vniuersity.

A TABLE DECLARIN
Method of the T

This treatise following consisteth of two

Some that are of lesse importāce:

In the former of which there is set downe matter to mooue them: that is,

First, on our partes it is declared, that if we should turne vnto thē,

Then, on their partes it is declared likewise, that if they should ioin in profession with vs,

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THE
Second part of the Booke of Christian exercise, appertayning to Resolution.

OR

A Christian directory, guiding all men vnto their saluation.

VVritten by the former Author *R. P.*

Psalme, 27. ver. 4.

One thing haue I requested of the Lorde, and that I vvill demaund still, vvhich is, to dvvell in his house all the dayes of my life: to the ende I may knovve and doe his vvill.

AT LONDON,
Printed by Iohn Charlwood for Simon Waterson, in S. Paules Church-yarde, at Cheape-gate.
1592.